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V. Some Signs of the Times when the Fall of BABYLON is near.
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Some Discovery

OF THE

NEVV HEAVENS,

AND THE

NEVV EARTH,

ALSO OF

The Earneſt Expectation of the Creature, to be delivered from its Bondage, into the Glorious Liberty of the Children of God.

TOGETHER

With ſome Hints wherein it will conſiſt: Gathered out of *Holy Scriptures.*

AS ALSO

A Gueſs at the Time wherein it may probably be expected.

Together with the Profitable Uſes to be made of it; As in 2 *Pet.* 3. 14.

By *WILLIAM ALLEINE*, Now with the Lord.

LONDON,
Printed for *Benjamin Harris.* 1679.

TO THE READER.

Reader,

IT will be a good recompence of much Labour in bringing forth that which here follows, for the opening of a dark Prophecy, *if it shall make thee resolve, as* Moses *did concerning the burning Bush*, I'le turn aside to see this great Sight; even that City, the Frame whereof was shewn to the Prophet, and whose Name shall be *JEHOVAH SHAMMAH*, The Lord is there. *In this* Prophecy *there are, as in* Paul's *Epistles*, δυσνόητα, Things hard to be understood; *yet to be in some measure understood, if He shall lead into these* Mysteries, *whose work it is to lead into all Truth. When I first applyed my self to a more serious and fixed search into the* Matters *contained in this* Prophecy, *I was little better than blind unto them: but now I seem to be able to say, as the Man that was brought blind to Christ, after the Lord had put his Hands upon his Eyes*, I see Men like Trees walking.

And

And if others ſhall be like the Angels in deſiring to look into theſe things, *it is to be hoped they may* ſee *and* diſcover *them more clearly and diſtinctly. The Glorious Truths which here lie hid under a Vail of* Legal Shadows *and* Figures, *do in other parts of* Scripture *appear with* open Face; *and the* Holy Spirit, *ſpeaking by* Ezekiel *in* Parables, *doth by other* holy Men of God *ſpeak more plainly. And the way of teaching by* Parables *is very* grateful, *and* convincing, *when the* Parable *is underſtood. The words of the* Wiſe *thus* given forth *do better ſink down into the* Heart, *and will not be ſo eaſily let ſlip.* Auguſt. lib. 2. de Civ. Dei. Cap. 56. *ſaith well,* Nemo ambigit & per ſimilitudines liberius quæque cognoſci, & cum aliqua difficultate quæſita, multo gratius inveniri. Qui enim prorſus non inveniunt quod quærunt, fame laborant. Qui autem non quærunt quia in promptu habent, faſtidio ſæpe marceſcunt. In utroque autem languor cavendus eſt. Magnifice igitur & ſalubriter Spiritus Sanctus ita Scripturam modificavit, ut locis apertioribus fami occurreret, obſcurioribus faſtidia detergerit. Nihil enim fere de illis difficultatibus eruitur, quod non planiſſime alibi reperiatur. *He that by the guidance of the* Holy Spirit *brings the* light Scripture *to that which is more* dark, *and the* plain Scripture *to the* Parable, *is an* Interpreter one of a thouſand. *And if it ſhall be the Endeavour of any to do thus, in relation to this and other* Prophecies, *then let them take theſe two Inſtances for their Encouragement: The firſt is that of the* Eunuch, who came to *Jeruſalem* to worſhip, and in his return, as he ſate in his Chariot, read *Eſaias* the Prophet, and

when

when he read God hearkened, and heard; for the Spirit ſaid to *Philip*, Go near and joyn thy ſelf to this Chariot: *As if he had ſaid*, Here's one reading a Prophecy, which he doth not, but would underſtand; go thou therefore, and make him to underſtand it: and *Philip* began at that Scripture, and preached unto him Jeſus. *So read, and ſet your Hearts upon all that is here ſhown, and ſee whether the Spirit will not joyn himſelf to your Hearts, and Preach much of* Jeſus *to you in and from this* Prophecy.

The other Inſtance is that of Daniel, *Chap.* 9. 2. Who underſtood by Books the Number of the Years of *Jeruſalem's* deſolations; *and then Verſe* 3. ſets himſelf to ſeek the Lord; and whileſt he was ſpeaking, the Man *Gabriel* being cauſed to flie ſwiftly, ſaid to him, O *Daniel*, I am now come forth to give thee Skill and Underſtanding. *If* Daniel *had not read the* Prophecy *of* Jeremiah, *he had not underſtood the time of the* Jew's Deliverance from their Captivity, *neither had that* Great Diſcovery *been made to him upon his* Prayer, of the coming of the Meſſiah. *Now go and do thou likewiſe, and then may the Lord give thee* Skill *and* Underſtanding *alſo in this* dark Prophecy, *whereby abundant Matter* for Prayer, *and Ground of* Hope *will appear, which may be an* Anchor of the Soul *in* Troublous *and* tempeſtuous Times. *When you ſhall be in the Contemplation of this, and other* Prophecies, *you will be as* Moſes on the top of *Piſgah*, taking a View of the Promiſed Land: *And thus may you come to be like the Men of* Iſſachar, *who had* Underſtanding *of the* Times, *to know* what *Iſrael* ought to do.

As

As for the enſuing Diſcourſe, *the* Thoughts of Men *may be various about it: Some may* judge that too little is ſaid, *and that* Things ſhould be more particularly ſpoken to. *Others may* think that too much is ſaid, *and may* ſcoff *as the* Athenians, Thou bringeſt certain ſtrange things to our Ears. *If any ſhall complain* that too little is ſaid; *I will confeſs it; For every thing in the* Deſcription *of this* TEMPLE *and* CITY, *hath its proper* Signification: *But I muſt ſay, not for* want of Time, *but for* want of better Skill *and* Underſtanding, *of* all theſe Things *I cannot now* ſpeak particularly; *yet I find that of* Hoſea *verified*, Then ſhall we know, if we follow on to know the Lord. *If any ſay*, 'tis too much; *let them* enter into the Sanctuary of God, *and* weigh the Scriptures well, *on which the* Things which may ſeem ſtrange are grounded, *before they* reject them, *for the* Aim *hath been not* to utter any thing from Fancy and Conceit, *but* all from Scripture; *and not from a* private Interpretation of Scripture, *but an* Interpretation juſtified *by other* Scriptures: *And I would not be thought to be* poſitive in all things; *but as* propounding ſome things *to the* Prophets *that they may* judge. *If any thing of* Error *ſhall appear, yet I preſume not that which will be* deſtructive to the Faith once delivered to the Saints, *in any part of it: For, Matter of* Faith *and* Worſhip, *and what concerns* Gospel-Ordinances, *and* Magiſtracy *and* Miniſtry, *are throughout* aſſerted *and* juſtified. *That* good thing *which God hath ſaid* he will perform, *held forth in this* Prophecy, *and the* Revelation *of* Chriſt's Perſonal Preſence *and* Reign upon Earth, *was not a*

little

little disparaged *by the* Carnal Imaginations *and* Conceits *of some about it, which were no other than the* Smoak of the bottomless Pit, *which arising thence, did* darken *the* Glory *of a very* precious Primitive Truth, *and exposed it to that* Contempt *under which it hath long lien* buried. *But what was by the subtilty of the* Old Serpent sown in dishonour, *begins now* to be raised in glory. *I shall add no more by way of* Preface, *but those* Two Petitions *of the Lord's Prayer*; Thy Kingdom come, *and* thy Will be done on Earth as it is in Heaven. *Thy* Kingdom *is come, and is within, and among thy* Disciples; *let it come, and be over all. Now one of a* City, *two of a* Family *are brought to* Sion, *and make a* little Flock. *Let the time come when* all the ends of the Earth shall turn to the Lord, *and* all the Kindreds of the Nations shall worship before him. *Now thou dost* Govern among the Saints, *be thou* Governour also among the Nations. *And thy* Will *is done by some few* Calebs *and* Joshuahs *that follow thee fully, yet the Best are far short of doing thy* Will as 'tis done in Heaven; *'Tis done by some few on Earth in the sincerity and uprightness of Heaven: let it be done in the exactness of Heaven. Thus shall it be done when the* King of Glory *shall come from Heaven, and all the* Saints *with him.*

EVEN SO COME LORD JESUS,

AMEN.

The

The Myſtery of the Nine laſt Chapters of Ezekiel *in part made manifeſt.*

IN theſe laſt Chapters of this Prophecy of *Ezekiel* we have a deſcription of a Temple, and City, which in the Viſions of God were repreſented to the Prophet; by which we are not to underſtand a material Temple, or City, built after the return of the *Jews* from *Babyloniſh* Captivity. For,

1. The Temple and City here deſcribed, are far different from the City *Jeruſalem*, and the Temple there, both for ſituation and largeneſs. The Temple in the deſcription of it is as large as a City, and the City as large as a Country: For the Temple with the Courts thereof, being a perfect Square, each ſide contained five hundred Reeds, Chap. 42. 16. and the circumference of the City, is ſaid to be eighteen thouſand Meaſures, which is judged by Interpreters to be a vaſt circuit.

2. A River is ſaid to iſſue from under the Threſhould of the Houſe, Chap. 47. 1. which is not any where affirmed of the Temple at *Jeruſalem*.

3. This evidently appears from Chap. 41. 12. where there is mention made of a ſeparate place, and a Building before it, which is diſtinct from the Temple before deſcribed; for

the Building in the ſeparate place is not ſo large as the Temple, the breadth thereof being ſeventy Cubits, and the length ninety Cubits: ſo that this Building with the ſeparate place is but equal with the Temple, that is, an hundred Cubits each way. And farther, this Building cannot be the Holy of Holies, for the Dimenſions are different: the Holy of Holies is but twenty Cubits long, and twenty Cubits broad, *verſe* 4. Now we do not read of ſuch a Building and ſeparate place near the Temple of *Jeruſalem*: 'tis true, 1 *Kings* 6.27. mention is made of an inner houſe, which was the Holy of Holies joyning to the Temple, and was not in a ſeparate place from it.

4. This Temple and City ſhall not have being on Earth, till the twelve Tribes ſhall be brought back from their Captivity; for they that ſerve the City, ſerve it out of all the Tribes of *Iſrael*, *chap.* 48.19. and the Land is to be divided by lot unto the Tribes of *Iſrael*, *verſe* 29. which are all named, and the Gates of the City have alſo the Names of all the Tribes upon them.

Theſe reaſons make it evident, that ſomewhat elſe muſt be meant. Now as the Apoſtle ſaith 1 *Pet.* 1.4,5. *Ye are built up a ſpiritual houſe*: and *Gal.* 4.26. *Paul* ſpeaks of a *Jeruſalem* which is above, and *John* of that *Jeruſalem* which cometh down from God out of Heaven. So this is here underſtood: and the Temple is the Church of the living God, made of lively ſtones: and the Church in that pure and glorious ſtate which it ſhall be brought into when Antichriſt ſhall be deſtroyed: and thoſe things which may be ſhaken, being the things made by men, ſhall be removed. The Temple and City of *Jeruſalem* were Types here-

hereof. And this glorious Church will be the ſubſtance of thoſe ſhadows, and is ſet forth by their names. And what is here foretold, had the beginning of its accompliſhment in the Goſpel-Church, gathered by the Apoſtles, and ſince continued in the world; and ſhall have its perfect accompliſhment when the new *Jeruſalem* ſhall come down out of Heaven, and the *Jews* ſhall be called, and the Fulneſs of the *Gentiles* ſhall come in. So that we may conclude with Rabbi *Solomon*, quoted by *Cornelius à Lapide*, *Omnia quæ in Ezekiele de Jeruſalem ſcribuntur, de ſancta civitate, ſupernâ Jeruſalem, abſque dubio intelligenda ſunt.* All is to be underſtood of the Heavenly *Jeruſalem*, but chiefly of this Heavenly *Jeruſalem* as it ſhall come down out of Heaven, and of that eſtate which it ſhall be then in. Now that ſomewhat of the Myſtery of this Prophecy may be made known, I ſhall propoſe ſeveral things to conſideration; not proceeding therein according to the order of the Prophecy, but ſhall endeavour to bring the main things of it to ſeveral heads. And truly I may ſay to the praiſe of him that teacheth Man knowledge, that by running thus to and fro in this Prophecy Knowledge hath increaſed, and haply ſome hints may be given, which may provoke others to ſearch further into it.

The firſt thing to be laid down ſhall be for an Introduction to the reſt which are to follow, which is this:

Prop. 1. What is here repreſented ſhould with all ſerioufneſs and diligence be lookt into and conſidered, *chap.* 40. 4. *Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee: declare all that thou*

ſeeſt to the houſe of Iſrael. This Command ſo vehemently urged in ſo many expreſſions belongs to all Chriſtians, but eſpecially to the Miniſters of the Goſpel. The external and internal Senſes are called upon, and ſtirred up to attend to what is made known to the Prophet in this Viſion, and to take an exact view of it: and ſurely it may be expected, that upon diligent ſearch, accompanied with prayer, much may be underſtood of this ſo dark a Prophecy. 'Tis again preſt, *chap.*44.5. *Mark well, and behold with thine eyes, and hear all that I ſay unto thee.* See, and ſet thine heart, as in the former place it is commanded; behold with thine eyes the Frame, and ſet thine heart to know the ſignification of it: behold with thine eyes the ſhadow, and ſet thine heart upon the ſubſtance; and if the heart be ſet upon theſe things, it ſhall be given to know the Myſtery of them. This Prophecy then ſhould not be lookt on as unprofitable, or that which cannot be underſtood. Surely if all Scripture be profitable, then this alſo; and if all things were written for our learning, then theſe things likewiſe, how dark ſoever they may ſeem to be. *Luke* 2.20. Chriſt read out of *Iſaiah* the Prophet, and then cloſed the Book and expounded the place to the Hearers, ſaying, *This day is this Scripture fulfilled in your ears.* And in this the Miniſters of the Goſpel ſhould be like Chriſt, they ſhould read and give the meaning of Scripture. But as to this Prophecy, what do the moſt when they have read it, but cloſe the Book and lay it aſide, and are like theſe reproved by Chriſt, *Iſa.* 29. 11. *The viſion of all is become unto you as the words of a book that is ſealed, which men deliver'd unto one that is learned, ſaying, Read this, I pray thee:*

and

and he ſaith, I cannot, for it is ſealed: and the book is delivered to one that is not learned, ſaying, Read this; and he ſaith, I cannot, for I am not learned. The Preachers excuſe is, the book is ſealed; the Peoples, we are not learned: but God hath not ſealed it, therefore let not men ſeal it either to themſelves or others. God ſaith, *Behold with thine eyes, and ſet thine heart to all that I ſhew thee.* Let not any then ſhut their eyes, nor turn away their hearts, from theſe ſo admirable and glorious Diſcoveries. For as God hath not ſaid to the Seed of *Jacob*, *Seek ye me in vain*; ſo he doth not here ſay, *See in vain.*

*Prop.*2. What is in this Prophecy given forth as a Precept, and as ſhewing what ought to be, is to be taken under the notion of a Promiſe, and as declaring what ſhall be in the glorious ſtate of the Church here ſet forth; as *chap.*45.9. *O Princes of Iſrael, remove violence.* Now as Princes at all times ought, ſo then the Princes of *Iſrael* ſhall remove violence according to that promiſe, *Iſa.*60. 18. *Violence ſhall be no more heard in the land. Chap.*44.24. *The Prieſts ſhall judge according to my judgments.* Though 'tis their duty, yet it hath not been always their practice: but in the eſtate of the Church here foretold it ſhall be, as their duty, ſo their conſtant practice. *Plato* gave an *Idea* of a Commonwealth, not ſuch as ever was in the world, but ſuch as ought to be: now here we have an *Idea* of a Church and Commonwealth, not onely which ought to be, but alſo which ſhall be.

*Prop.*3. In this Prophecy one and the ſame Church is ſet forth by theſe two repreſentations of a Temple and City: by the Temple is ſet

forth a pure and glorious Church, conſtituted according to the mind of God, wherein he ſhall be purely worſhipped. In it ſhall be the true Worſhippers, who ſhall worſhip the Father in ſpirit and in truth. The Father ſeeketh ſuch to worſhip him, and here they ſhall be found. By City is meant the ſame Church, as a ſpiritual and heavenly Commonwealth. As the ſame people of *Iſrael* were a Church and Commonwealth, ſo as that all that were of the Church, were alſo of the Commonwealth of *Iſrael*, and all of the Commonwealth were of the Church: ſo will it be in this time and State here foretold. In this Temple Chriſt is the High Prieſt, and Prieſt upon a Throne, miniſtring for men in things pertaining to God. In this City he is a King; in the Temple he is Head of Saints as a Church, leading them in and out, and being in the midſt of them, *chap.* 46. 10. giveth counſel, life, grace, ſtrength, and acceptance to all. As the Heart is in the midſt of the body, the Fountain of Life; as the Sun is in the midſt of the Planets, giving light to all, ſo is Chriſt in the Church. And in the City he is Head of the ſame Saints as a Commonwealth.

Prop. 4. The Church which is here ſet forth as a Temple and City, is that glorious Church which ſhall be after the calling of the *Jews*, even that Church whoſe Windows ſhall be of Agates, and Gates of Carbuncles, and all her borders of pleaſant ſtones. And as this is meant of the Church of the *Jews* when they ſhall be called, ſo therefore it is deſcribed by a Temple like the Temple at *Jeruſalem*, and by *Jewiſh* Rites and Figures. The Subſtance is given forth under the names of the Shadows, and the Holy Spirit ſpeaking of things which

ſhall

ſhall concern the *Jews*, ſpeaks to them in the *Jews* Language. That the Church of the *Jews* when they ſhall be called is here meant, appears, becauſe the Names of the Tribes of *Iſrael* are mentioned, as having Portions in the Land, and Gates in the City; and the Strangers, that is, the Fulneſs of the *Gentiles*, who ſhall be brought in, ſhall have an Inheritance with them.

Prop. 5. There is an Outer and an Inner Temple mentioned in this Deſcription: the outer Temple, with its Courts and Gates, and the Chambers of the Courts and Gates are deſcribed, *chap.* 40. *and* 41. and the building of the ſeparate place, *chap.* 41. 13. which is there called the Inner Houſe and Inner Temple, *verſe* 15. *and* 17. In this Inner Temple are North and South Chambers, even many Manſions. Here are Prieſts which approach to the Lord, and eat the moſt holy things. Without in the Outer Temple are Ordinances, which are holy things; but in the Inner Temple the moſt holy things are eaten, that is, Chriſt himſelf in a Beatifical Viſion of him. Here is alſo a City deſcribed with its Gates; and without that, Portions for the Tribes of *Iſrael*, each Tribe having a Portion in the Land, and a Gate in the City. Now what doth this ſignifie, but that there will be a Church?

1. In the City *New Jeruſalem*, and in the Inner Temple, that is, the Church Triumphant, conſiſting of Saints come up to the meaſure of the ſtature of the Fulneſs of Chriſt; of Saints, I ſay, both raiſed and coming with Chriſt, and alſo of thoſe which ſhall be then changed.

2. It ſhews that there will be Churches alſo without the City, conſiſting of Saints, which ſhall

have Portions in the Land; and Churches of the Outer Temple, and Saints in the Chambers of the Courts, and Gates, as well as in the Inner Temple. Thoſe in the chambers of the Courts, and Gates, and Outer Temple, ſhall have the Perfection there required, and that meaſure of Light and Holineſs which ſhall be due to that ſtate; and ſhall perform the Service which ſhall be required of them in that ſtation. And theſe Churches without ſhall have gate holineſs, court-holineſs, court-attainments, and Outer Temple perfection, communion, and comforts; and the others ſhall have Inner Temple holineſs, perfection, and conſolations. The like may be ſaid of the City: there is the beloved City, *New Jeruſalem*, *Rev.*26.9. and there is the camp of the Saints like the camp of *Iſrael*, when the Tribes marched and pitched in order about the Tabernacle, and is ſet forth by the ſame word παρεμβολὴ, which is in the *Septuagint* to ſet forth the camp of *Iſrael*. This camp will conſiſt of called *Iews* and converted *Gentiles*, even the Nations of them which ſhall be ſaved, and ſhall walk in the light of the *New Ieruſalem*; for *New Ieruſalem* light ſhall fill the breadth of the Land of *Immanuel*; and every little chamber of the gates hath a window to let in *New Ieruſalem* light into it. This camp of the Saints will be *urbs mobilis & caſtrenſis*, a moveable and Tent City; and the *New Ieruſalem*, *urbs fixa*. The former will anſwer the Church of *Iſrael* dwelling in Tents, and the later the ſtate of that Church when *Ieruſalem* was the City choſen of God to place his Name in. So then there will be at that time, when the *Iews* ſhall be called Saints in two different ſtates, that is, glorified and not glorified. That there

there will be glorified ones ſhall be after proved; and that there ſhall be ſome not glorified, I ſhall prove by this Argument: There will be marrying and begetting of children in that time, which cannot be among the raiſed Saints, for they marry not, neither are given in marriage; therefore there muſt be Saints in an inferiour ſtate, among whom this will be. And that ſome Saints ſhall beget children then, is evident from *chap.* 47.22. *Ye ſhall divide the land by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you, and they ſhall be to you as born in the land among the children of Iſrael.* This likewiſe is manifeſt from *Iſa.*59.20, 21. *The redeemer ſhall come to Sion, and unto them that turn from tranſgreſſion in Iacob. As for me, this is my covenant with them, ſaith the Lord, my ſpirit which is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth and for ever.* This Promiſe concerns the *Iews* when they ſhall be called; for by this the Apoſtle proves their calling, *Rom.* 11. 26. Now after their calling they ſhall have Seed and Seeds Seed. *Iſa.*60.15. *I will make thee the joy of many generations. Iſa.*61.9. *Their ſeed ſhall be known among the Gentiles, and their offſpring among the people. Iſa.*65.23. *They ſhall not labour in vain, nor bring forth for trouble; for they are the ſeed of the bleſſed of the Lord, and their offſpring with them.* The Promiſe is to them and their of-ſpring, who ſhall all be ſanctified ones, and the bleſſed of the Lord. The curſe of *Adam* ſhall not then reſt upon any of the Saints children, but they ſhall have the bleſſing of *Abraham.*

Prop.

Prop. 6. This Temple and City, this Church and Common-wealth which was conſtituted and framed according to an Heavenly pattern; *Moſes did all according to the pattern in the Mount*; and Solomon *built the Temple after the form which was ſhewn to* David *by the Spirit*, 1 Chron. 28. 12. So Chriſt ſhall build this Temple according to the *heavenly pattern*. All ſhall be done by *line and meaſure*, and every part ſhall have its *due proportion*; ſo that it will be a *Spiritual Houſe fitly framed, growing into an holy Temple*; chap. 40. 3. *Ezekiel* ſaw a man, *whoſe appearance was as Braſs, with a line of Flax, and a meaſuring Reed.* This is Chriſt, who ſhall do his Work exactly, and according to rule.

Prop. 7. There were ſome things commanded to the *Jews* of old, which are not mentioned in the deſcription of this Temple and City, and the not mentioning of them with other Jewiſh Rites and Ordinances here ſpoken of, doth argue the Perfection which the Church here deſcribed ſhall have, above what it had under *Moſes*, or any time ſince. Now to ſhew this, conſider:

1. There was a Candleſtick for Light, both in the Tabernacle and Temple: much is ſpoken of it, as *Exod.* 25. 31. and in other places; this was a Type of Goſpel-Churches, which are called *Golden Candleſticks*, Rev. 1. 20. and the two Witneſſes are called *two Candleſticks*, Rev. 11. 4. A Candleſtick is to hold forth light in a dark place: And when Goſpel-Churches are called Candleſticks, it notes Churches which ſhall be in a time of darkneſs, when a Candle is uſeful. Thus in *John*'s time *there was much darkneſs upon the face of the earth*, John 1. 5. *The light ſhineth in darkneſs.* And the two prophe-

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ſying Witneſſes, are Lights, ſhining in Darkneſs. Heatheniſh, Mahometan, and Antichriſtian darkneſs hath covered the greateſt part of the World; and the few Witneſſes of Chriſt have been Candleſticks holding forth the true light in a dark time and place. But in the deſcription of this Temple and City, we read nothing of a Candleſtick, or light of a Candle. Whence may be concluded, that the ſtate of the Church here fore-told, will be much more glorious in reſpect of Light and Knowledge, than as yet it hath been; *Rev.* 22. 5. it's ſaid the New *Jeruſalem* hath no need of a Candle. And then even in the portions of the Tribes that will be made good: *Iſa.* 30. 26. *The light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſeven-fold.* That degree of Scripture-light which now ſhines in the World, being compared with that which ſhall ſhine hereafter, is but as the light of the Moon to the light of the Sun; 'tis but as the leſſer Light ruling the Night: but then it ſhall be as the greater Light ruling the Day. And as now is a time of much darkneſs in the World, ſo a great matter of comfort it is, that we may ſay as the Apoſtle, *Rom.* 13. 12. *The Night is far ſpent, and the Day is at hand.* The Night in which Antichriſt reigns, and wild Beaſts are abroad ſeeking their Prey, is very far ſpent; and the Day of the Son of Man is at hand. And when this Day comes, the Church ſhall be no longer a Candleſtick, but a glorious Light upon the top of a Mountain: and all Heatheniſh, Mahometan, and Antichriſtian darkneſs ſhall paſs away, and *the Earth ſhall be filled with the knowledge of the glory of the Lord, as the Waters cover the Sea.* There ſhall be abundance of light, and knowledge:

knowledge: Idols ſhall be aboliſhed, and there ſhall not be Athiſm in the World. As there is not Atheiſm in Hell, but Devils and damned Spirits know that there is a God: ſo in this time of ſuch glorious light, there ſhall not be Atheiſm amongſt the unconverted ones in the world. And this is a reaſon why the Devil endeavours ſo much to fill the world with Atheiſm now, becauſe he knows his time is ſhort, of being Ruler of the darkneſs of this world, and the day is at hand, in which *the Earth ſhall be filled with the knowledge of the glory of the Lord:* And when the Morning of this Day ſhall come, *then the wild Beaſts ſhall lay them down in their Dens, and not hurt, nor deſtroy in all the holy Mountain of God.* And men ſhall be aſhamed to commit thoſe abominations which now the world is ſo full of. *They that be drunken, are drunk in the Night:* But in that Day they ſhall be ſober, and civilly and morally good, who ſhall be without ſaving grace.

2. There were Laws given to the *Jews* concerning the Lepers, both for the tryal of them, and removing them from the Camp, when pronounced unclean: and it was ſuppoſed *there might be a Leper of the houſe of* Aaron, *Lev.* 22. 4. Thus hitherto it hath been in the Church: much of ſpiritual Leproſie hath been found there, and even amongſt thoſe of the ſeed of *Aaron*; but we find not any thing here of ſuch Laws. What may be concluded hence, but that at this time there will be no Lepers in *Iſrael.* Spiritual Leproſie ſhall not appear amongſt any in Churches, to occaſion their *removal from them*, Rev. 21. 27. In the New *Jeruſalem there ſhall be nothing that deſileth.*

3. There was a Law about *bleſſing* and *curſing* in *Iſrael*,

Iſrael, Deu. 27. 12. The *bleſſings* were to be pronounced from *Gerizim*, and the *curſes* from *Ebal*: but we find not any command here for curſing any in *Iſrael*. There wil be that day *bleſſing*, but not *curſing* in *Iſrael*. Jer. 31. 23. It ſhall be ſaid, *The Lord bleſs thee O Habitation of Juſtice, and Mountain of Holineſs*. But, as it is *Rev.* 22. 3. *there ſhall be no more curſe*. All ſhall have the *bleſſing* of *Abraham*, and none the *curſe* of *Iſhmael*, to be caſt out. There ſhall not be an *Anathema Maranatha* for any of the Church then.

4. There were Laws about the *redemption of Inheritances*, Lev. 25. 25. *If thy Brother be waxen poor, and ſell his poſſeſſion, and any of his Kin come to redeem it, then he ſhall redeem that which his Brother ſold.* But we read not any thing here of ſelling, or redeeming Inheritances; becauſe no Brother ſhall at this time wax poor, and ſell his Inheritance. Now 'tis, as Chriſt ſaid, *The Poor ye have always with you*; but then there ſhall be no Poor in the Land. They that obtain that Kingdom which is to come, ſhall have all other things added to them. Chriſt will not be then *Hungry, Naked, Sick, or in priſon* in any of his *Members*.

5. There were Laws concerning ſuch as had familiar Spirits, and were Wizards, *Lev.* 20. 27. *A man or a woman that hath a familiar Spirit, or is a Wizard, ſhall ſurely be put to death.* But at this time there ſhall not be ſuch in the Land of *Immanuel*: nay not amongſt the unconverted ones. Evil Spirits ſhall not be Familiar Spirits to any then, for they ſhall be all bound, and ſhut up in the bottomleſs Pit.

6. There were Laws for tryal of Jealouſie, which was the *bitter water* that cauſed the *curſe*, which the ſuſpected woman was to drink. Now

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as among the Tribes in the Land, and among the ſacred Nations, there will be Marrying; ſo none that ſhall defile themſelves, either by Fornication, or Adultery. No Adulterers, or Effeminate ſhall be in that Kingdom of God, but all ſhall poſſeſs their Veſſels in Sanctification and Honour.

Prop. 8. This will be a time in which God will honour thoſe that honour him, which is promiſed, 1 *Sam.* 2. 30. And in this time, and ſtate of the Church, it ſhall be eminently made good. This may be concluded from *Chap.* 44. 16. *The Prieſts, the Levites, the Sons of* Zadok, *which keep the charge of my Sanctuary, when the Children of* Iſrael *went aſtray from me, they ſhall come near to miniſter unto me.* As for the Levites that went aſtray after Idols, and made the Children of *Iſrael* go aſtray, *they ſhall bear their iniquities, and not come near to the Office of a Prieſt*; v. 10. 13. *but I will make them keepers of the charge of the houſe.*

Here two things are to be opened:

1. What this hath reference to under the Old Teſtament; that is, when did the Sons of *Zadok* ſhew themſelves faithful in keeping the *charge of the Sanctuary*; and when did the *Levites* go aſtray themſelves, and cauſe *Iſrael* to go aſtray?

2. What this foretels, in reference to the times here meant.

For the firſt, Let it be conſidered who were the *Levites* going aſtray; and when, and how they went aſtray: and next, wherein the Faithfulneſs of *Zadock* and his Sons appeared.

As for the *Levites* that went aſtray, they were thoſe of the ſtock of *Eli*. It's ſaid of his two Sons, *Hophni* and *Phineas*, they were Sons of *Belial*, and knew not the Lord, and therefore God denounced

denounced a Judgment, 1 *Sam.* 2. 20. *I ſaid that thy houſe ſhould walk before me, but now be it far from me.* And upon this God ſaid, *v.* 16. *I will raiſe me up a faithful Prieſt*; which was fulfilled when *Abiathar* followed *Adonijah*, and *Zadock* was made Prieſt in his room.

And thoſe *Levites* went aſtray in two things:

1. *Eli*'s Sons made a God of their Belly, and offered to that Idol what was brought to be offered to the Lord. Their cuſtom was, 1 Sam. 2. 13, 14. *When any man offered Sacrifice, the Prieſts Servant came while the Fleſh was in ſeething, with a Fleſhhook of three Teeth, and ſtruck it into the Pan, and all that the Fleſhhook brought up, the Prieſt took to himſelf*; v. 15. Thus the Sin of the young men was very great, for men abhorred the *Offering of the Lord.*

2. *Abiather*, who was of the Stock of *Eli*, went after *Adonijah*, and no doubt drew ſome other of the *Levites* with him, and by this the iniquity of *Eli*'s Houſe came to be full, which brought the Judgment threatned; as we ſee, 1 *Kings* 2. 27. Solomon *thruſt out* Abiathar, *from being Prieſt, that he might fulfill the Word of the Lord which he ſpake concerning the Houſe of* Eli.

Next, as touching *Zadock*'s Faithfulneſs, that was ſeen in his keeping with *David*, and *anointing Solomon*; 1 *Kings* 1. 39. and many faithful Prieſts deſcended from him, as *Jehoiada*, whoſe faithfulneſs was eminent in hiding *Joaſh*, and after bringing him forth, and giving order for the ſlaying of *Athalia*. Matth. 23. 35. mention is made of *Zacharias*, who was *ſlain betwixt the Temple and the Altar*. *Ezra* alſo was of the Poſterity of *Zadock*, Ezra 7. 2.

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2. As for what this foretels, obſerve theſe particulars:

1. When Idols ſhall be aboliſhed, many that have gone after them may find mercy and favour. *As for Idols, they ſhall be aboliſhed*, Iſa. 2. 18. But many that go after them may be ſpared: *I will make them Keepers of the charge of the Houſe.* Pſal. 99. 8. *Thou ſpareſt them, but tookeſt vengeance of their Inventions.* 1 Cor. 3. 15. *If any mans work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſaved.*

2. Thoſe to whom God will vouchſafe any favour, after their goings aſtray, muſt be convinced of their ſin therein, and lay it to heart. *Ezek.* 43. 11. *If they be aſhamed of all that they have done, ſhew them the pattern of the Houſe:* So, if aſhamed, *they ſhall keep the charge of the Houſe.*

3. God will in the times of reſtitution have a faithful Miniſtry, according to his own heart, which ſhall keep the charge of his Sanctuary; and neither *Levites*, nor any of the Houſe of *Iſrael*, ſhall go aſtray after Idols any more. There ſhall not be an *Adonijah*, or an *Abiathar* to go after him; but there ſhall be Sons of *Zadock*, that is, faithful Prieſts, following the true *Solomon.* Jer. 3. 15. *I'le give Paſtors after mine own heart.*

4. It ſeems that in the New *Jeruſalem* there may be different degrees of glory: *Zadock* and *Abiathar*, ſome *Levites* that went aſtray, and the Sons of *Zadock* may meet there, but not in the ſame degree of glory; as appears *Chap.* 44. 14, 16. *David* had his Worthies who followed him in the Wilderneſs, and ſome did more valiantly than others: And when *David* came up out of the Wilderneſs unto the Throne, he conferred honour upon

upon all, though not in the ſame degree, 2 *Chron.* 11. 20, 21. *Abiſhai* had a Name among the three, and was more honourable than the two, and he became their Captain; however he attained not to the firſt three. So *verſe* 25. *Benaiah* was honourable among the thirty, but attained not to the firſt three; and *David* ſet him over his Guard. Now this may be look'd upon as typical: Chriſt will honour all his Servants, but moſt his moſt eminent and faithful Servants. We read in relation to this time, of Rulers over ten Cities, and Rulers over five Cities, *Luke* 19. 17. according to the greater or leſſer number of Talents given and gained. When the mother of *Zebedees* children ask'd of Chriſt, that one might ſit at his right hand, and the other at his left in his Kingdom; he replied, *Can ye be baptized with my baptiſm, and drink of my cup?* And further ſaith, *That to ſit at his right hand and left, ſhall be given to thoſe for whom it is prepared.* Whence it follows, that there are different degrees of glory in Chriſts Kingdom; and thoſe that do and ſuffer moſt for Chriſt, ſhall have greater degrees of glory; not that doing or ſuffering doth merit, but thus ſhall they be rewarded by Grace.

Thus in theſe eight Propoſitions ſome things have been inſiſted on, which relate both to the City and Temple; in the next place they ſhall be handled apart. And firſt what concerns the Temple with the Courts and Gates, and thoſe that worſhip and miniſter in it; and then what concerns the City, and the Portions of the Tribes in the Land. Concerning the Temple let ſome things be conſidered in the general, and ſome things more particularly.

The more general conſiderations are theſe:

Conſid. 1. The Church is here ſet forth in its exalted ſtate, and as very eminently and viſibly glorious; for it is a Houſe upon the top of a Mountain, *chap.* 43. 12. and is here ſet forth in its Mountain eſtate, according to that Prophecy *Iſa.* 2. 2. *The mountain of the Lords houſe ſhall be exalted above the top of the mountains.* It ſhall be a Mountain above all Mountains, a Mountain exalted and eſtabliſhed in its exalted ſtate. The Church ſhall not be then in a Wilderneſs, nor low in a low place, not in dens and caves of the earth, but on the top of a Mountain. There is a time when the Saints are to glorifie the Lord in the Fires or in the Vallies, *Iſa.* 24. 15. The man of ſin hath been upon a Mountain, and the true Church of Chriſt in the Vallies and in the Fire; but glorifying the Lord in the Vallies, and enduring the fiery trials, it ſhall be glorified on the top of a Mountain, and be for ever above, and no more beneath. And as the Saints always are, ſo then they ſhall appear to be, the excellent ones of the earth, and they that deſpiſed them ſhall bow themſelves down at the Soles of their feet, and ſhall call them the City of the Lord, the *Sion* of the Holy One of *Iſrael*; *And God will make them the joy of many generations, Iſa.* 60. 15. As the Church ſhall be in a glorious and quiet eſtate, ſo ſhall it continue in it many generations.

Conſid. 2. Here is a place prepared to receive, and a Table to entertain all that come to this Houſe. No ſooner within the gate, but there is a chamber to receive them. Once the Son of Man had not where to lay his head, but he will provide

better

better for his Servants. The *Shunamite* ſaid to her Husband, *Let us make a chamber on the wall, and ſet a bed, and a table, and a ſtool in it*; which was to entertain *Eliſha* the Prophet; 2 *Kings* 4. 10. this is Chriſts care for all that come to this Houſe. And they that ſhall be planted in theſe courts of the Houſe of the Lord, ſhall grow and flouriſh in them; and as 'tis ſaid *Pſalm* 84.7. *They go from ſtrength to ſtrength, or from company to company.* So they that come to this Houſe, ſhall go from the company in the chambers of the Gates and Outer Temple, to the company in the Inner Temple: ſo coming to this Houſe upon the top of the Mountain, ſhall at laſt get to the top of glory in it.

Conſid. 3. Many things in the frame of this Building are four ſquare: the whole Building is ſo deſcribed, each ſide being five hundred Reeds. Thus it was in *Solomons* Temple, 1 *Kings* 7.5. all the Doors, Poſts, and Windows were four ſquare; ſo here the chambers are ſo, one Reed long, and one Reed broad. So the Poſts, *chap.* 41. 21. the Altar, *chap.* 43.10. the holy Oblation of Land, *chap.* 48.20. Thus *Rev.* 21.16. the City lieth four ſquare, which may ſignifie thus much:

1. Churches and particular Saints ſhall agree with their Rule, and be fitly and exactly framed as they ought to be; they ſhall be like Chriſt, and conformed to his will. Things of a four ſquare figure are made ſo by a ſquare Rule: Churches ſhall at laſt be framed according to their Rule, which is the Word of God. Churches ſhall be four ſquare Churches, Saints ſhall be four ſquare Saints, made after God, and ſhall bear the Image of the Heavenly *Adam*, even as they have of the

Earthly. They ſhall be at laſt as throughout like the Heavenly *Adam*, as ever they were like the Earthly *Adam*.

2. Churches and Saints ſhall be like one another, all four ſquare, all figured alike; there ſhall be at laſt an Uniformity of Churches, and of all Saints; they ſhall all ſerve the Lord with one conſent; and when all ſhall agree with their rule, then ſhall they agree one with another.

3. Churches, and Saints in them, ſhall be like themſelves. As like Chriſt, like one another, ſo like themſelves: not ſubject to declinings, and decays, as now they are. All ſhall be growing onwards towards perfection, and none ſhall backſlide. Round things are eaſily turned this way or that way, but what is of a four ſquare Figure lies firm. All will be firm and ſtable in the Church here ſet forth. Saints will not be like *Reuben*, unſtable as Water; or double-minded Men, unſtable in their ways; but like *David*, who ſaid, *My heart is fixed, O God, my Heart is fixed.* It is a good thing that the heart be eſtabliſhed with *Grace*, Heb. 13. 9. And at this time the Lord will perform this good thing, in eſtabliſhing the Hearts of all his People with Grace, ſo that they ſhall not fall from their own ſtedfaſtneſs; *but he that is righteous, ſhall be righteous ſtill*, Rev. 22. 11.

Conſid. 4. A Sabbath will be obſerved in this time when the *Jews* ſhall be called, both by them, and the ſaved Nations. *Chap.* 46. 1. mention is made of Six Working-days, and of the Sabbath-day; not a *Jewiſh*, but a *Goſpel Sabbath*, the *Firſt day of the Week*: which is conceived to be hinted, *Chap.* 43. 26, 27. *Seven days ſhall they purge the Altar, and when theſe days are expired, it ſha be*

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that upon the eighth day, and ſo forward, the Prieſts ſhall make your Burnt-Offerings, &c. *when the ſeven days are expired*; and ſo the *Seventh*, which was the *Jewiſh Sabbath* ended, then upon the *Eighth day*, the Firſt day of the Week, which is the *Chriſtian Sabbath*, *ſhall the Prieſts make your Burnt-Offerings*. And ſo forward; that is, upon every Firſt day after the ending of the *Jewiſh Sabbath*. Now the Sabbath mentioned *Chap.* 46. 1. is this Eighth day, ſo called in relation to the Seventh expired; but the Firſt day of the Week, to be obſerved by the *Jews* when they ſhall be *called*. This of the Sabbath may well be taken in a literal ſenſe; for we ought not to leave the literal, and go to a myſtical ſenſe, when there is no neceſſity for it. What is ſpoken of the *New Moon*, muſt be taken in a myſtical ſenſe, becauſe that was an obſervation purely ſhadowy, aud ceremonial; but not ſo the Sabbath. Let it be owned then as truth, that a Sabbath ſhall in this glorious ſtate of the Church be purely kept. True, in the New *Jeruſalem* there will be a perpetual Sabbath; but not ſo amongſt the Tribes in the Land. As *Adam* in *Paradiſe* had work to do; and if he had continued in his innocency, ſhould have wrought the ſix days, and have kept the Sabbath: So ſhall the Saints do in the times of reſtitution, for they will be reſtored to the doing of that which *Adam* ſhould have done. As they ſhall be reſtored to Priviledges, ſo to the performance of Duties; of which the exact keeping of a Sabbath is one. And for the farther clearing of this ſo conſiderable a truth, let *Iſa.* 58. 13, *&c.* be compared with this place of *Ezekiel*. *If thou ſhalt call the Sabbath a delight, the holy of the Lord*, &c. Where obſerve,

that ſeveral ſgreat and precious Promiſes are made to the *Jews*; and the keeping of the Sabbath is the condition, upon which the accompliſhment of them doth depend. And theſe Promiſes were not fulfilled at the Return of the *Jews* from *Babyloniſh Captivity*, or at any time ſince, but ſhall be fulfilled when the *Jews* ſhall be called. Let the particulars be well weighed, *v.* 8. *Then ſhall thy Light break forth as the Morning, and thine Health ſhall ſpring forth ſpeedily.* What Light is this, but that mentioned, *Iſa.* 60. 1. *Ariſe, and ſhine, for thy Light is come, and the Glory of the Lord is riſen upon thee.* The *Jews* have been long in Darkneſs, but the Glory of the Lord ſhall at laſt *be revealed*, and *the Veil* ſhall be taken from their hearts that they may ſee it. *And thy righteouſneſs ſhall go before thee:* that is, *The Lord thy righteouſneſs.* This then reſpects the time when the *Jews* ſhall be called by this Name, which hath not been yet; for they at Chriſt's firſt coming, went about to eſtabliſh their own righteouſneſs, and did not ſubmit to the righteouſneſs of God; they would not then be called by this Name. And farther, 'tis ſaid, *The Glory of the Lord ſhall be their reward.* It ſhall be with them, as with the *Jews* in the Wilderneſs, when they had the *Cloud and ſmoke by Day*, and the ſhining of a *flaming Fire by Night.* Which when *Pharaoh* purſued them, was their reward, *v.* 10. *Then ſhall thy Light riſe in obſcurity, and thy Darkneſs as the Noon-day.* The *Jews* are under Darkneſs within, and without; Darkneſs covers their Hearts, and their State; for they lie hid in obſcurity and darkneſs, and none knows where the Ten Tribes are; but at laſt they ſhall be brought forth to the wonder of the World: for it

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ſhall be ſaid, *Theſe, where had they been?* Iſa. 49. 21. *v.* 12. *They that ſhall be of thee, ſhall build the old waſte places, and raiſe up the foundations of many Generations.* When they returned from *Babylon*, they were the Foundations onely of one Generation of Seventy years, that were raiſed up. This promiſe then muſt look further, *v.* 14. *I will cauſe thee to ride upon the high places of the Earth*: Not onely of *Canaan*, but of the *Earth*. And laſtly, *I will feed thee with the Heritage of* Jacob *thy Father*. Which intimates the calling, and gathering of the Ten Tribes alſo. When the *Jews* returned from *Babylon*, they were fed onely with *Judah*'s Inheritance. For the Ten Tribes did not then return, which may be proved from *Hoſ.* 1. 6, 7. *I will no more have mercy upon the houſe of* Iſrael, *but will utterly take them away. But I will have mercy upon the houſe of* Judah, *and will ſave them by the Lord their God.* Therefore when *Judah* was ſaved from *Babyloniſh* Captivity, *Iſrael* was not ſaved: But at laſt *Judah* and *Iſrael* ſhall be ſaved together, *v.* 11. *Then ſhall the children of* Judah, *and the children of* Iſrael *be gathered together, and appoint them one Head; and then they ſhall be fed with the Heritage of* Jacob. 'Twas the whole Land of *Canaan* which was *Jacob*'s Heritage, which he divided amongſt his twelve Sons. And how exactly doth this agree with *Ezekiel*'s Prophecy about the diviſion of the Land amongſt the twelve Tribes, which ſhall be fed with the Heritage of *Jacob* their Father. Its moſt evident then that theſe Promiſes are to have their accompliſhment when the *Jews* ſhall be called. But obſerve what muſt be done by them. *If thou ſhalt call the Sabbath a delight.* Therefore, firſt a *Sab-*

bath will then be kept, even a *Chriſtian Sabbath* by the *Jews*. And if a Sabbath was to be kept by *Adam* in *Paradiſe*: if it was to be obſerved from the beginning, and ſhall be by the *Jews*, when called: If the Church, in the times of reſtitution of all things ſhall keep a Sabbath, how much more is it now to be done, when Saints have ſo much need of it? The Sabbath is made for man; that is, for man's benefit, and advantage ſecondarily, as principally for God's glory, that he might be praiſed for the Works of Six Days: And the *Chriſtian Sabbath* is to be kept, that God may be glorified for the work of Redemption, and of a new Creation. And when the New Heavens and the New Earth ſhall be created, there will be a New Command for it, like that *New Command of Love*, John. 13. 34. And then the Saints ſhall ſay, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou haſt Created all things*, In the beginning, the Heavens and Earth, and all the Hoſt of them: And now the New Heavens and Earth are finiſhed, and *all the Hoſts of them. And for thy pleaſure, they are, and were created*, Rev. 4. 11. All things in the beginning were created, and now he that ſits upon the Throne hath made all things new. And as a *Sabbath* will be kept by the *Jews*; ſo, in a moſt ſtrict manner: *If thou ſhalt call the Sabbath a delight*. Many keep a *Sabbath* now, but do not call it a delight: But then it ſhall be the *Saints delight*. Next, *The Holy of the Lord*. The *Jews* ſhall acknowledge it to be *Jure Divino*. They ſhall not look upon it as a Humane Inſtitution, and call it the *Holy of Men*, but the *Holy of the Lord*; becauſe made Holy by him, And alſo holy to the Lord, honourable; and ſhalt honour him,

him, not doing thine own works, nor finding thine own pleaſure, nor ſpeaking thine own words; which now even the beſt are too apt to do.

*Conſid.*5. A Paſſeover will be kept in the Kingdom of God. *Ezek.*45.21. *In the firſt moneth, in the fourteenth day of the moneth, ye ſhall have the Paſſeover, a feaſt of ſeven days; and in that day ſhall the Prince prepare for himſelf, and the people of the land, a ſin-offering, and a burnt-offering, and a meat-offering, verſe* 22,23,24. Chriſt and the Saints ſhall keep this Paſſeover and Feaſt together. Compare herewith *Luke* 22. 16. where after Chriſt had declared his earneſt deſire to eat of that Paſſeover, he adds, *I will not any more eat thereof, till it be fulfilled in the Kingdom of God.* 'Tis obſerved by *Ainſworth* on *Exod.*12.11. that ſeven famous Paſſeovers are recorded in Scripture: The firſt that which *Iſrael* kept in *Egypt*, *Exod.*12. The ſecond in the Wilderneſs, *Num.*9. The third when the *Iſraelites* firſt entered into *Canaan* in the Valley of *Achor*, *Joſh.*5.10. The fourth in the Reformation of *Iſrael* by King *Hezekiah*, 2 *Chro.*30. The fifth under *Joſias*, 2 *Chro.*35. The ſixth by *Iſrael* returning out of *Babylon* The ſeventh by Chriſt and his Diſciples. And we may obſerve how the true Goſpel-Paſſeover came in the room of the Legal Paſſeover, and what times and occaſions anſwerable to the former there have been, and will be, for keeping a ſpiritual Paſſeover.

1. The true Paſſeover hath been ſlain in *Egypt*, 1 *Cor.*5.7. *Chriſt our Paſſeover is ſacrificed for us.* And as the *Iſraelites* having the Bloud of the Lamb upon their Door-poſts, the deſtroying Angel

gel paſſed over them: ſo Believers having the Bloud of ſprinkling upon them, may be ſure that wrath and vengeance ſhall paſs over them; and they may and ought to keep the Feaſt by rejoycing in the Grace of God towards them, and in their Peace with him, and alſo in hope of the Glory of God; and ſhould abundantly bleſs God for giving Chriſt for them: ſo ſhould they keep the Feaſt.

Q. *But how was Chriſt our Paſſeover ſlain in* Egypt?

A. There is that which is ſpiritually called *Sodom* and *Egypt*, where alſo our Lord was crucified, *Rev.* 11.8. The great City there ſpoken of is *Rome*, and by a *Synecdoche* is put for the *Roman* Juriſdiction, which then did extend it ſelf over *Judæa*; and by the *Roman* Power was Chriſt crucified, for the *Romans* way of putting to death was crucifying. So Chriſt was ſlain in *Egypt* ſpiritually ſo called, that is, in the *Roman* Dominion.

2. A ſpiritual Paſſeover hath been kept in the Wilderneſs; for the Church hath been driven into the Wilderneſs by Antichriſt, and there hath been preſerved and nouriſhed, being fed with Angels food: and much experience of Gods goodneſs hath been given for meat to the people inhabiting the Wilderneſs. So that even here the Saints have had the great privilege of keeping the Feaſt, and eating their ſpiritual Paſſeover, whereby the Woman hath been nouriſhed in the Wilderneſs.

3. There have been ſome times of Reformation, and of the Goſpels prevailing, and ſome enlargement of the Church from Antichriſtian Tyranny

ranny and Bondage, and thereby a ground of keeping the Feaſt; as in the times of *Hezekiah* and *Joſiah*, all being the fruit of Chriſt their Paſſeover, ſacrificed for them.

4. The calling of the *Jews*, and the glorious eſtate of the Church in that time, is believed and waited for, and not in vain; for the Valley of *Achor* ſhall be given them for a Door of Hope, and Vineyards from thence; and then there will be a time for the *Iews* keeping this Paſſeover and Feaſt, with the unleavened bread of ſincerity and truth.

5. *Babylon* muſt fall, and be deſtroyed for ever; and the Churches Redemption, which draws nigh, will come. The man of ſin hath been conſuming by the Spirit of Chriſts mouth, and will ſhortly be deſtroyed by the brightneſs of his coming; and Chriſt ſhall take to himſelf his great power and reign. And then ſhall the Paſſeover be fulfilled in the Kingdom of God, and the Prince and People of the Land ſhall eat it together. And as Chriſt and his Diſciples had a perſonal communion in eating the Typical Paſſeover, ſo ſhall they in eating the true Paſſeover.

Q. *But how ſhall Chriſt, being the Paſſeover, eat it?*

A. The Saints ſhall eat this Paſſeover, and keep the Feaſt, and Chriſt with them. Saints ſhall eat it by looking on Chriſt, as once ſlain for them. They will rejoyce in what Chriſt hath done for and is to them, even Wiſdom, Righteouſneſs, Sanctification, and Redemption. And then Chriſt alſo will keep the Feaſt; that is, he will rejoyce with the Saints, as having been their Paſſeover, ſlain for them, and as having by his Spirit made them new

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creatures. The benefits of his Death and Mediation, and bleſſings of his Kingdom, which then the Saints ſhall be partakers of, will be his great delight; and as a Bridegroom rejoyceth over the Bride, ſo will Chriſt over the Saints. They ſhall eat and rejoyce in what they receive from Chriſt, and he in what he gives to them. And as he ſaid, 'tis more bleſſed to give than to receive; ſo ſhall he rejoyce more in what he gives to the Saints, than they can in what they receive from him. And as Saints ſhall offer praiſe, ſo Chriſt with them. Once he ſaid, *Father, I thank thee, that thou haſt revealed theſe things to babes:* ſo at this Feaſt will he ſay, Father, I thank thee for my Kingdom, and that theſe are with me in it, having been brought out of great tribulation. I thank thee that all mine Enemies being made my Footſtool, theſe are with me on my Throne. And for a cloſe of this particular, conſider how Chriſt ſhall prepare for himſelf, as well as for the people of the Land, a Sin-offering and Burnt-offering, &c. This doth not intimate that Chriſt hath ſin of his own to expiate, but becauſe he ſhall (as hath been ſhewn) eat this Paſſeover with the Saints in the Kingdom of God; therefore he is ſaid to prepare for himſelf, as well as for the people of the Land. Chriſt prepares joy and gladneſs for himſelf, when he prepares good for the Saints.

Thus much of the Paſſeover. We read alſo of the Feaſt of ſeven days, *chap.* 45.25. but nothing of Faſts. This will be a time of joy and gladneſs; and ſorrow and ſighing will flie away. The Bridegroom will be with the Saints, and therefore they ſhall not faſt.

But

But as we read, *Zech.*8.19. *The faſt of the fourth moneth, and the faſt of the fifth moneth, &c. ſhall be joyful feaſts.* And this ſhall be *when many and ſtrong nations ſhall ſeek the Lord in Ieruſalem, verſe* 22. Now it being ſhewn how a ſpiritual Paſſeover will be kept in the Kingdom of God, it may not be judged impertinent to adde ſomething for the opening of another Scripture, which hath near affinity with this; and that is, *Matth.* 26. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's Kingdom.* Of this Fruit, which doth not intimate that the Fruit of the Vine, taken in a proper ſenſe, ſhall be drunk in that Kingdom of God which ſhall be in the *New Ieruſalem*, but that which ſhall have ſome analogy or likeneſs with it. For clearing this conſider, that,

1. Chriſt is called a Vine, *and he is the true vine*, as he ſaith, *Iohn* 15.1.

2. The Church is called a Vine, *Pſalm* 80. 8. *Thou haſt brought a vine out of Egypt, thou preparedſt room for it, and didſt cauſe it to take deep root.* And when the *Jews* ſhall be called, they ſhall be planted a noble Vine. God ſhall prepare room for it, and its Boughs ſhall ſpread, and be as the Cedars of God. The Foxes ſhall be taken that would ſpoil it, and no wilde Bore out of the Wood ſhall waſte it; and the Lord will not onely look upon, but come down and viſit this Vine. Thus we ſee that Chriſt is a Vine, and the Church is a Vine; and this is a Vine in a Vine, a Vine planted in Chriſt the true Vine, having its life, ſtrength, and ſap from him: and when he ſhall look for Grapes from it, 'twill not be in vain, it ſhall not bring forth wilde Grapes. And next con-

conſider how Chriſt and the Saints ſhall drink of the Fruit of the Vine, new in the Kingdom of God.

1. The Saints ſhall drink, and drink abundantly, of the Fruit of the true Vine, which is Chriſt: for he appearing in glory, and the Saints ſeeing him as he is, they ſhall be abundantly refreſh'd and ſatisfied, in thoſe times of refreſhing from the preſence of the Lord. The Saints drinking now of this Fruit of the Vine by Faith, have joy unſpeakable and full of glory. When they ſhall drink in the *New Jeruſalem* by viſion, full fruition, and participation of the benefits of Chriſt, how full of glory will that joy be! *Pſalm* 36. 8. *Thou ſhalt make them drink of the river of thy pleaſures.* A River of Wine ſhall flow from Chriſt then, the ſtreams whereof ſhall make glad the City of God.

2. As the Church is a Vine, ſo Chriſt ſhall drink of the Fruit of it. For, 1. The Memory of what Saints now do and ſuffer for Chriſt, will be very grateful and pleaſing to him: for what ſhall Chriſt ſay then? *Come ye bleſſed, inherit the Kingdom prepared for you: for I was hungry and ye fed me, I was thirſty and ye gave me drink*; and what ye gave me then to drink, is ſweet Wine to me now. And this is the Fruit of the true Vine Chriſt.

2. The then holineſs and happineſs of the Saints, and their peace and proſperity, will be Chriſts great delight: all is the Fruit of the true Vine, being purchaſed by his Bloud: and of his Fulneſs Saints receive as Branches from the Vine. And then Chriſt ſhall rejoyce in the glorious effects of his Sufferings for the Saints, and take pleaſure in their proſperity, procured by his being a man of for-

ſorrows. And once more let *Pſalm* 36.8. be conſidered, *Thou wilt make them drink of the river of thy pleaſures.* There will be in the *New Jeruſalem* a River of pleaſures, and theſe ſhall be not onely the Saints pleaſures, but Chriſts pleaſures alſo: for that River, the ſtreams whereof make glad the City of God, ſhall make Chriſt alſo glad. And lo, here is the Wine which cheareth God and Man: ſuch an expreſſion there is in *Jothams* Parable, *Jud.*9.13. It cheareth the heart of Chriſt, who is God and Man; and it cheareth Saints too. Chriſt beholding the Saints, ſhall ſee of the travel of his Soul, and be ſatisfied: this is the Wine which he ſhall drink. And Saints ſhall delight themſelves in the Lord, and be ſatisfied in ſeeing him, and have the deſire of their hearts; and this is the Wine which they ſhall drink. And thus as a Paſſeover will be kept in the Kingdom of God, ſo ſhall alſo the Lords Supper; but among the glorified Saints in the *New Jeruſalem*, not in ſigns, but in ſight of Chriſt. And as at the firſt Inſtitution of the Lords Supper Chriſt was perſonally preſent with his Diſciples; ſo when it ſhall be eaten and drunk in this more excellent way in the Kingdom of God, Chriſt ſhall be perſonally preſent with the Saints; for he ſaith, *I will drink it new with you.* And this ſhall be done,

3. In the Fathers Kingdom: which is taken two ways.

1. As diſtinct from the Kingdom of Chriſt as Mediator, which ſhall then have being, when Chriſt ſhall deliver up the Kingdom to God the Father.

2. As the ſame with Chriſts Kingdom; for Chriſts Kingdom is the Fathers, though at laſt the

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Fathers Kingdom ſhall not be Chriſts as Mediator, but as God equal with the Father. I ſay, Chriſts is the Fathers: for,

1. The Father gives it to him; Chriſt is the Fathers King; *I have ſet my King upon my holy hill of Sion, Pſalm* 2.6. *And he hath given him power over all fleſh, John* 17.2. *And hath committed all judgment to him.*

2. The Father governs the World in and by Chriſt as Mediator.

3. The Son rules to the glory of the Father, for he is ſaid to be Lord, *Phil.*2.11. *And every tongue ought to confeſs it to the glory of the Father.* So Chriſts Kingdom is the Fathers, which is here meant, as thus appears:

1. What in *Matthew* is called the Fathers Kingdom, *Mark* 14.25. *and Luke* 22.18. is the Kingdom of God; and the Kingdom of God in the Goſpel moſt uſually is taken for Chriſts Kingdom, *Luke* 11.21. The Kingdom of God is within you, or among you, which muſt be underſtood of Chriſts Kingdom.

It is to be obſerved alſo, that what is called the Fathers Kingdom in *Matthew*, is called Chriſts Kingdom *Luke* 22.30. *That ye may eat and drink at my table in my Kingdom.*

2. Chriſts Kingdom is included in the Fathers, in that Petition, *Thy Kingdom come.* The Prayer is made to the Father, *Thy Kingdom, &c.* Now in this Petition the coming of Chriſts Kingdom is firſt deſired, and after the Fathers, when Chriſt ſhall have finiſhed the work given him to do as Mediator.

Conſid. 6. This Houſe with the whole Limit thereof, and every thing belonging to it ſhall be moſt

moſt holy. Chap. 43. 12. *This is the Law of the Houſe upon the top of the Mountain, the whole Limit thereof round about ſhall be moſt holy:* And 'tis added to ſhew the certainty of it, *This is the Law of the Houſe.*

Q. *But how a Law?*

A. The Law of this Houſe ſhall not onely be a Law ſhewing what ought to be: For thus 'tis a Law now, and at all times, that all things in the Church ſhould be holy. 1 *Cor.* 3. 17. *The Temple of the Lord is holy.* That is, ought to be ſo: But alſo a Law ſhewing what ſhall be. There is a Law commanding, and a Law cauſing that to be which is commanded, like the Law of the Creation, *Let there be Light, and there was Light.* So God will ſay, Let this Houſe be holy, and it ſhall be ſo. There is the Law in the Word, and the Law in the Heart; and in relation to this time eſpecially God promiſes, *I will put my Laws in their inward parts, and write them in their hearts,* &c. The Law in the Scriptures requires obedience; the Law in the Heart inclines to it, and makes it natural and pleaſant. *Paul* ſaid of *Timothy*, *I have no man like minded, who will naturally care for your ſtate.* So when the Law is in the Heart, it will make Men to care naturally for the things of God: I mean with reſpect to the Divine Nature, which Saints partake of. *Rom.* 8. 2. Mention is made of *the Law of the Spirit.* Now ſuch will be *the Law of this Houſe.* The *Law of the Spirit, which is mighty in Chriſt Jeſus,* ſhall make the whole Limit of this Houſe holy. *Ezek.* 36. 27. *I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them.* And here let this farther be taken notice of, and it will be a

very comfortable consideration. Not onely the *Temple*, and *Altar*, and those that worship therein are to be measured, but also the *Courts*, both inner and outer; and the *Gates* and *Chambers* thereof, all are to be measured, and made according to their *Pattern*, and so *most holy*. Now compare with this, *Rev.* 11. 1, 2. *Where the Temple and Altar, and those that worship therein are to be measured. But the Court without was not to be measured, because it was to be given to the* Gentiles, *&c.* This sets forth the time of *Antichrist*'s Reign, who was to possess the outer Court. But when the *Gentiles* thus tread down the *Court* which is without, there is still a *Temple*, and *Altar*, and there are those that worship therein, even a true *Church* holding *Christ* the *Head*, and holding forth *the truth as it is in Jesus*; and such who *worship the Father in Spirit, and in Truth*. And in this time the *holy City must be troden down fourty and two Moneths*. *Jerusalem* in the Letter was trodden down of the *Romans*: and Mystical *Jerusalem* hath been trodden down also. As that by the Power of *Rome* when Heathenish; so this, by the Power of *Rome* Antichristian, but Heathenish still; Papists being but Heathens to the true *Israel of God*. This *Court* trodden down of the *Gentiles* is cast out, and not measured, being cut off, and separated from the *Temple*; that is, the *true Church of God*, by the *Reed of the Word*, as not belonging to the same. Thus in *John*'s Vision, the outward *Court* is not measured, but *Heathens* possess it. But *Ezekiel* in his Vision sees the outward *Court* also measured, with the *Gates*, *Thresholds*, *Posts*, and *Chambers* thereof; and *all most holy*. What may be concluded hence; but that,

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1. The State of the *Church* as it ſhall be after the Deſtruction of *Antichriſt*, is here ſet forth. when the fourty and two Moneths ſhall be ended; the *Witneſſes* raiſed, and the *Jews* called: for ſo long as *Antichriſt* remains, he poſſeſſes the outward *Court*, and it is not meaſured. But being meaſured, as we ſee in *Ezekiel*'s Viſion, the *Gentiles* will be then caſt out, and *Chriſt* will tread in his anger, and trample in his fury, thoſe who did tread down the *Holy City*. And this meaſuring of the outward *Court*, ſhews, that the times of the *Gentiles* will be then *fulfilled*; and the *Jews* inwardly, and in the Spirit, even a true *Church*, ſhall be in the outward *Court*.

2. *Churches* at this time will be pure, yea *moſt holy*, even the *Churches* of the outward *Court*; for all will be meaſured. The Wall on the outſide of the Houſe, *chap.* 40. 5. the *Stairs*, the *Gates*, the *Threſholds*, and every little *Chamber*, v. 6, 7. all agree with their *Pattern*: and ſo there will not be any *Antichriſtian Church*, left, but *all will be holy*, yea *moſt holy*. How will this be? *Churches* will be, as *true*, ſo *pure*, and in a degree of *purity* abo e what they have been at any time yet in the World. The *Church* of the *Jews* in the *Wilderneſs* was *holy*: the meaſured *Churches* which have been in the time of *Antichriſt*'s Reign, have been *holy*: And the *Primitive Church* gathered by the *Apoſtles*, was more *holy* than any before, or ſince. But that *Glorious Church* which ſhall be after the *Calling* of the *Jews*, being compared with the former, ſhall be the *moſt holy* of all. As *Chriſt* ſaid of *Iohn Baptiſt*, *A greater than he hath not riſen, notwithſtanding he that is leaſt in the Kingdom of God, is greater than he.* So there hath not been a

more *Glorious Church* in the World, than the *Primitive* was: but the leaſt in the time here meant, will be greater than that. The leaſt of *Churches* in the time of the New Heavens, and New Earth, will be greater and more glorious than the beſt in the times of the Old Heavens, and the Old Earth. And why may we not conceive that God is pleaſed to make uſe of the Names of the Types and Figures, in ſetting forth this *Glorious Church*; to declare that this Spiritual Houſe will be framed as exactly according to an Heavenly Pattern, as the typical Houſe was: and that *true holineſs* will be as perfect, and exact in this, as typical was in that? We know that *Moſes* his Work was according to the Pattern in the *Mount*: For he made the *Tabernacle*, *Aaron*'s *Garments*, and all other things, as he was commanded. There was a perfect *Ceremonial Holineſs* in all. And the Sacrifices were without blemiſh. Now all things here being given forth under the Names of *Moſaical* Rites, and Shadows; this ſeems to intimate, That *true Holineſs* will be as perfect in this time, as *Ceremonial* was in *Moſes* his time.

Thus much concerning the General Conſiderations: the more particular are theſe following.

Conſid. 1. All *Ordinances* will be Gods *Ordinances*, and adminiſtred according to his Inſtitution, and Command; and none of Mens Ordinances will be added to, or joyned with them. *Chap.* 43. 7. *The place of my Throne, and of the Soles of my Feet, ſhall the Children of* Iſrael *no more defile, in ſetting their Threſhold by my Threſhold, and their Poſts by my Poſts.* There is God's *Door*, and *Threſhold*, by which Men are to enter into the *Church*; and there are *Doors* and *Threſholds* made by *Antichriſt*, and he

he would not have any to enter, but through his *Doors*, and over his *Threſholds*. But in this time of Reformation, all theſe will be taken away, and none ſhall remain but the *Lords*. And then not onely *Ordinances*, but the *Forms* and *Faſhions* of them, and all their *Circumſtances*, and *manner* of *Adminiſtration*, will be of *Divine appointment*. The *Man of Sin* hath taken upon him to form, and faſhion things which concern the Worſhip of God; and to mend Divine Inſtitutions, and to make up what he judges to be wanting in them. He will put a better form upon them, than that in which the Word hath left them to us: and adds many new things of his own inventing. But obſerve what is ſaid, Chap. 43. 11. *Shew them the form of the Houſe, and the faſhion thereof, and all the forms thereof: Shew them the Ordinances thereof, and all the forms thereof.* The mentioning of Forms ſo oft, is not a vain repetition. 'Tis to ſhew, that all will be as it ought, both for Subſtance and Circumſtances. And when it is ſaid, *All the Ordinances, and Forms thereof*, it may be meant of the forms of thoſe Ordinances. All in this *Church* will appear in a Scripture ſhape, and form; and the Lord will magnifie his Law, and make it honourable; and all Antichriſtian Laws and Ordinances ſhall be brought into contempt, and ſhall have the Judgment of the *Great Whore*, *which is to be hated, and utterly burnt with Fire.*

Q. *But will there be ſuch Ordinances as now, in that time*, viz. *Preaching and Adminiſtration of Sacraments?* John ſaith, *Rev.* 21. 22. *That there will not be need of the Sun, or Moon, no need of a Miniſtry; for the Lord God, and the Lamb, will be the Temple thereof.*

A. This is true, as to the New *Jeruſalem*, but amongſt the People of the Land, and the ſaved Nations, there will be Ordinances: They ſhall have the Light of Scripture, and a Miniſtry holding it forth. Fiſhers ſtand upon the Bank of the River. What are theſe, *but Fiſhers of Men?* and do hint a Miniſtry. A Miniſtry muſt be till all the Saints be come up to the meaſure of the ſtature of the *fulneſs of Chriſt*; which cannot be ſaid of the People of the Land. And we may not think that the great abounding of *Light* and *Grace*, in that Glorious Day, will render a Miniſtry uſeleſs, and unprofitable. For as 'twill be a growing time with the People of the Land, and the ſaved Nations; ſo a Miniſtry will be a means of their growth. 'Tis obſerved that Chriſt, who received the Spirit, and not by meaſure, did yet attend on *John*'s Miniſtry; which is gathered from John 1. 26, 27. *John Baptiſt* ſaith, *There is one ſtanding among you*, &c. This was *Chriſt*, who then ſtood among *John*'s Diſciples, *He it is, who coming after me, is preferred before me. After me*, in the *Greek* is, ὀπίσω μου, not *poſt*, but *pone me*, behind me, as a Follower of mine. *Matth.* 16. 24. *If any will come after*, ὀπίσω μου, ſo as to be a Diſciple, and Follower of mine. So this coming after, is of a Diſciple following his Maſter. Thus did *Chriſt*, *he followed* John, *and attended on his Miniſtry*. And how was the Miniſtry magnified by this, when the *Lord of Glory attended on it!* Chriſt was, as *John*'s Maſter, ſo *John*'s Diſciple; even as he was *David*'s Lord, yet *David*'s Son. *John* might have ſaid, as when Chriſt came to be baptized of him, *I have need to be baptized of thee; ſo I have need to be taught of thee, and comeſt thou to me?* But this

Chriſt

Chriſt did alſo, becauſe it became him to fulfill all righteouſneſs. And if it became him to do this, how much more doth it become us to do it now? and how much more will it become the people of the Land to do it, when the *Jews* ſhall be called, who ſhall then be in a growing ſtate?

And if there ſhall be a Miniſtery in that time, then alſo Baptiſm; for Chriſts Commiſſion was, *Go teach all nations, baptizing them*; make Diſciples, and then baptize them. If therefore the ſaved Nations ſhall be converted by teaching, then they muſt be baptized. This ſeems hinted *chap.* 40.38. *At the entries by the poſts of the gates they waſhed the burnt-offering.* And if there ſhall be Baptiſm, then alſo the Lords Supper; which the Tables, on which the Sin-offering is to be ſlain, may alſo hint; of which more afterwards.

Q. *Will not the perſonal coming of Chriſt put an end to Ordinances? for the Apoſtle ſaith, As often as ye eat this bread, and drink this cup, ye do ſhew forth the Lords death till he come,* 1 *Cor.* 11.26.

A. The Saints with Chriſt in the *New Jeruſalem* will be above Ordinances, but not the people of the Land. Two things are neceſſary to carry a people above Ordinances:

1. Chriſts receiving them to himſelf, to be where he is; *John* 14. 3. *I will come again to receive you to my ſelf, that where I am, there ye may be alſo.* This is the coming which carries a people above Ordinances:

2. Their being with Chriſt in glory, and made like unto him. Thus will it be with the Saints in the *New Jeruſalem*, but not with the people of the Land, till changed and tranſlated thither:

therefore they may ſometimes have a ſight of Chriſt yet will not hereby be carried above Ordinances; which may be cleared by two Inſtances.

Firſt, Chriſt was transfigured on the Mount, and was ſeen in that glory, in which he ſhall appear at his ſecond coming; for *Peter* ſaith, That he, and *James*, and *John*, were then Eye-witneſſes of his power and coming. There were with Chriſt then *Moſes*, and *Elias*, and *Peter*, and *James*, and *John*; *Moſes* and *Elias* ſaw his glory, and appeared with him in glory: and ſo they were above Ordinances. *Peter*, and *James*, and *John*, ſaw his glory, but did not appear with him in glory, neither was that ſight to continue: and therefore notwithſtanding this they were to be under Ordinances. And that they might not think themſelves hereby carried above them, there came a Voice out of the cloud, *Hear him*. After they had thus ſeen, they were commanded to hear: and we may well conceive, that thus it will be in the *New Jeruſalem* ſtate; ſome will be as *Moſes* and *Elias*, in the preſence of Chriſt, and like him in glory; ſo the Saints in the *New Jeruſalem*: others will be as *Peter*, *James*, and *John*, who may ſometimes ſee Chriſt, and yet be under a command of hearing; ſo the People of the Land.

Secondly, *Paul* had a ſight of Chriſt after he was received up into glory, 1 *Cor.* 15. 8. *Laſt of all he was ſeen of me alſo.* And this ſight of Chriſt was with his bodily eyes, even as the other Apoſtles; and five hundred Brethren had ſeen him. But notwithſtanding this ſight *Paul* remained under Ordinances.

*Conſid.*2. The Members of Churches ſhall have true holineſs and righteouſneſs, *Iſa.*60.21. *Thy people ſhall be all righteous. Chap.*43.7. *The place of my throne ſhall the children of Iſrael no more defile.* No carcaſe ſhall be here, none dead in ſins ſhall be admitted into this ſpiritual houſe. *Eliaſhib* was guilty of this evil thing in relation to the material Temple, *He prepared a chamber in the courts of the houſe of God for Tobiah, which grieved Nehemiah, and therefore he caſt the houſhold ſtuff of Tobiah out of the chamber, Nehem.*13.7,8. But no *Tobiah* ſhall have a chamber prepared in the Courts of this Houſe of God; neither ſhall any of Antichriſts Houſhold ſtuff be found in this Houſe to defile it. *Chap.* 44.9. *No ſtranger, uncircumciſed in heart or fleſh ſhall enter into my Sanctuary.* All ſhall put off the body of the ſins of the fleſh, and be circumciſed to the Lord, both in heart and fleſh, inwardly and outwardly: they ſhall be holy in heart and life, and in all manner of converſation. There ſhall not be any, who under a form ſhall deny the power of Godlineſs. In the later perillous times it is ſo, but in the laſt pure and peaceable times it ſhall not be ſo. *Rev.* 22. 3. *His ſervants ſhall ſerve him*; him, and not their Enemies; him, onely, and him throughly. *All ſhall be an oblation to God, and ſhall preſent their bodies a living ſacrifice. Chap.*45,15,16. *One lamb out of the flock, out of the fat paſtures of Iſrael, for a meat-offering.* Ordinances and means of Grace ſhall then be fat Paſtures for the Saints to feed in. The Church hath been in the Wilderneſs, and nouriſhed there, *Rev.* 12.14. but at laſt it ſhall be brought out of the Wilderneſs into the fat Paſtures of *Iſrael*; and the Saints feeding in them ſhall be fat and flouriſhing,

ing, whereby he that is feeble ſhall be as *David* and he that is as *David* ſhall be as the Angel of the Lord. And mark what follows; All the people of the Land ſhall give this Oblation for the Prince, or be this Oblation to the Prince in *Iſrael*. And how ſhall this be? *Verſe* 17. It ſhall be the Princes part to give Burnt-offerings, and Meat-offerings, making good that Promiſe, *I will cauſe you to walk in my Statutes*. Now to ſet forth this more fully, conſider,

1. All the Sacrifices ſhall be holy and without blemiſh; *Chap.*46.4. *Lambs without blemiſh*. The Saints of that time ſhall be Lambs in innocency, and Lambs without blemiſh. Now there being much ſpoken in this Prophecy about Sacrifices and Offerings, I ſhall take this occaſion to unfold ſomewhat of the Myſtery of them, And in the firſt place ſhall take notice, that mention is made of the Princes Offerings, and of the Peoples Offerings. The Prince is Chriſt, and of his Offerings we read *chap.*45.22. On the day of the Paſſeover ſhall the Prince prepare for himſelf, and the People of the Land, a Bullock for a Sin-offering, and ſeven Bullocks and ſeven Rams for a Meat-offering: the Sin-offering for the People of the Land, the Meat-offering for himſelf and the People of the Land. The Peoples Offerings are mentioned *chap.*46.24. *Theſe are the places of them that boil, where the Miniſters of the Houſe ſhall boil the Sacrifices of the People*. In the next place we may obſerve the ſeveral kinds of Sacrifices mentioned in this Prophecy, being four, the Sin-offering, the Burnt-offering, the Meat-offering, and Peace-offering.

1. The

1. The Sin-offering, and this is Christ, who made his Soul an Offering for Sin.

Q. *How shall Christ be offered when this Temple shall be built?*

*A.*1. There shall be a full discovery of the Mystery of Christ crucified, of his being made Sin, and fulfilling righteousness. We may observe, that where Christ crucified was preached, and his death was shewn forth in the Lords Supper, there he is said to be crucified. *Gal.*3.1. *Before whose eyes Christ hath been evidently set forth, crucified among you.* So that he was crucified at *Galatia*, that is, evidently set forth as crucified. In like manner when this Temple shall be built, Christ shall be slain; that is, evidently set forth as slain. The price of his Bloud, and his great love in laying down his Life, will be fully manifested, and the Doctrine of Justification by Free Grace, through the Redemption that is in Jesus Christ will be fully cleared up, and all Errors about it will vanish. Christ was crucified at *Ierusalem* without the Gate, and at *Galatia:* now at the time here meant Christ will be crucified, not as at *Ierusalem*, but as at *Galatia*, in being evidently set forth as crucified.

2. Christ crucified shall be applied by Faith. The *Jews* shall not establish their own righteousness then, but shall submit to the righteousness of God: and the Benefits of Christ crucified shall flow in abundantly upon them, as in reconciling them to God; so in purging them from dead works to serve the living God. *Chap.*45.20. *The bloud must be upon the posts of the house, the settle of the altar, and on the posts of the gate: so shall ye reconcile the house.* And this is to be done for

every

every one that erreth and is simple. The least sin can't be done away but by the Bloud of Christ, and then all from the least to the greatest shall be done away. Concerning this Sin-offering one thing more is to be observed against Popish Altars and the Mass. *Chap.*40.39. There are Tables to slay the Sin-offering upon: we do not read of Tables for this use under the Law, but onely of an Altar. Christ will not be sacrificed and offered on an Altar, as the Papists dream they do, supposing the consecrated Bread and Wine to be the very Body and Bloud of Christ, which their Priests pretend to offer up upon an Altar as an Expiatory Sacrifice. But Christ shall be onely slain upon Tables, that is, evidently set forth as slain, both in the Word preached, and in the Lords Supper, which (as hath been before shewn) will be then administred among the People of the Land: and the whole Mystery of Christ crucified will be made so plain upon these Tables, that he may run that shall read it.

2. Burnt-offerings; of which see *Lev.*1. & 8. & 9. *chap.* These went up in Fire to the Lord upon an Altar, which figured,

1. Christ, who went up in the Fire of Love and Zeal for the Glory of God, and the Good of Souls.

2. The Saints, who are to present their Bodies a living sacrifice, and to ascend up also in the Fire of Love and Zeal, and so shall be accepted.

3. Meat-offerings; which signified,

1. Christ. *Heb.*10.5. *Sacrifice and offering thou wouldst not have; but a body hast thou prepared me, which is the true Mincah, purging away sin.* 1 *Sam.* 3.14.

3.14. *The ſin of the houſe of Eli ſhall not be purged with Mincah.*

2. The Perſons of Chriſtians ſanctified for a pure gift. *Iſa.*66.20. *They ſhall bring your brethren for a Mincah.* *Rom.*15.16. *That the offering of the Gentiles may be acceptable to God.* The converted *Gentiles* are now, and at laſt the *Jews* ſhall be a *Mincah* acceptable and well pleaſing to God.

3. The Fruits of Grace, both towards God and towards Men. *Heb.*13.16. *To do good forget not, for with ſuch ſacrifices God is well pleaſed.* *Phil.* 4. 18. *The things ſent by you were the odour of a ſweet ſmell, a ſacrifice acceptable and well pleaſing to God.*

Concerning the Burnt-offering and Meat-offering 'tis to be obſerved, that the Prince is to offer them. *Chap.*46.4,5. *The Burnt-offering which the Prince ſhall offer on the Sabbath-day ſhall be ſix lambs, &c. And the Meat-offering for the lambs as he is able to give.* Which may ſignifie thus much: Firſt, when any ſhall be converted, Chriſt ſhall offer them to the Father, and he will accept them; theſe are the Lambs which Chriſt ſhall offer. And he ſhall offer as he is able to give, or according to the gift of his hand, that is, according to what he hath in his hands. When Chriſt apprehends any, and takes them into his hands, he preſently offers them up to the Father, and puts them into his hands. Secondly, when any are to be changed and tranſlated into the *New Jeruſalem* from amongſt the People of the Land, then Chriſt ſhall offer them to be admitted into that glorious Society there, and the Father will accept them. Theſe are the Lambs which Chriſt ſhall take out of the fat Paſtures of *Iſrael*, and offer to the Father,

and

and ſhall be with Chriſt *beholding his Glory.* Theſe he ſhall offer in the New Moons, and Sabbath-days; that is, in the times appointed by the *Father.*

4. Peace-Offerings, or Sacrifices of Payments and Pacifications, in which Men payed to God their acknowledgments of Mercies received, and gave thanks for their Peace and Proſperity. *Pſalm* 56. 12. *I will render Praiſe*; or *pay confeſſions to thee.* Theſe ſignified;

1. Chriſt's *Oblation* of himſelf, who became our Peace.

2. Our *Oblation* of Praiſe. The Peace-Offerings might be of *Males* and *Females.* Gal. 3. 28. *Male and Female, all are one in Chriſt,* and ſhould be a *Sacrifice of Praiſe.* But here is a Queſtion ariſes.

Q. *If by Peace-Offerings, Meat-Offerings, and Burnt-Offerings, Saints are meant, and their Services; how are theſe ſaid to reconcile? For ſo we read,* Chap. 45. 15. *One Lamb of the Flock out of the fat Paſtures of* Iſrael *for a Burnt-Offering, Peace-Offering, and Meat-Offering, to make reconciliation for them.*

A. 1. It muſt be granted that the Lambs taken out of the Flock, ſignifie *Saints*; for they are Chriſt's Flock: *Fear not little Flock,* &c. Now indeed little, but then it ſhall be a great Flock.

2. One of two hundred includes all, and is inſtead of the whole Flock, which ſhall be this *Burnt-Offering*: as appears, *verſe* 16. *All the People of the Land ſhall give this Oblation*; or rather, *ſhall be this Oblation to the Prince in Iſrael.* All ſhall willingly give themſelves up to the Lord Jeſus, and own him for their Prince.

3. Obſerve

3. Obſerve what is ſaid, *ver.* 17. *It ſhall be the Princes part to give Burnt-Offerings, and Meat-Offerings, and he ſhall prepare the Sin-Offering, and the Meat-Offering.* Here two things are to be taken notice of:

1. When Saints become a Meat-Offering, and Peace-Offering, 'tis by Chriſt's preparing them, and making them ſuch.

2. Chriſt prepares the Sin-Offering to go with the Meat-Offering; that is, he appears in the preſence of God as their Sin-Offering, whereby their Reconciliation was firſt made, and is continued. And Saints being preſented as a Meat-Offering duly prepared, together with the Sin-Offering: thus they become a Sacrifice of a ſweet ſmelling ſavour, acceptable and well-pleaſing unto God.

4. To declare this farther, take notice of a two-fold Diſtinction.

The firſt Diſtinction is this, There is Reconciliation to God:

1. By taking away enmity, and appeaſing wrath, and making peace. This is done by Chriſt alone, as the Sin-Offering. Thus *verſe* 19. *The Blood of the Sin-Offering put upon the Poſts of the Houſe, doth reconcile the Houſe.*

2. By having the evidence of Reconciliation, and Peace. This comes, and is continued through Prayer, Praiſe, Repentance, holy and humble walking with God. And in this ſenſe the Meat-Offering, and Peace-Offering make Reconciliation; becauſe through theſe it is made evident.

The ſecond Diſtinction is this.

1. There is Reconciliation to God as a Lord, and Law-giver; who is juſt, and will not *clear the Guilty,*

Guilty without ſatisfaction to his Juſtice.

2. To God, as an offended Father; who is the *Lord, Gracious and Merciful.* For God doth ſhew Fatherly diſpleaſure to his Sons when they forſake his Law; and ſometimes viſits their Iniquities with ſtripes, and their Sins with a Rod. Now *Reconciliation* in the former ſenſe, is by the Blood of Chriſt alone, which Faith eyes, and makes application of. But *Reconciliation* in the latter ſenſe may be by the Peace-Offering, and Meat-Offering; when Faith in Chriſt, as the Sin-Offering, goes with them. *Reconciliation* to God as an offended Father, is through Humiliation, Repentance, and Reformation, and preſenting the Body a *living Sacrifice*: And thus Lambs without *blemiſh*, taken out of the fat Paſtures of *Iſrael*, do *reconcile*. Which in *relation* to the times here meant, ſignifies thus much. As Enmity will be taken away, and Peace made with God for the Houſe of *Iſrael*: So the *Iews* being *all effectually called*, and made a Righteous People, they ſhall walk ſo cloſely with God, and offer ſuch *well-pleaſing Sacrifices*, as they ſhall not give occaſion for *Fatherly Diſpleaſure*; neither will the Lord *hide his Face any more from the Houſe of Iſrael*; neither will there be *Iniquities to viſit with ſtripes.* For, *Chap.* 43. 7. the Lord ſaith, *My Throne, and the place of the Soles of my Feet, ſhall the Children of Iſrael no more defile.* And therefore as the Peace-Offerings, and Meat-Offerings ſhall be duly offered; even every Morning, *Chap.* 46. 15. So a perfect Reconciliation with God as a *Father* ſhall be continued; and the *Saints* ſhall have a Bleſſed State of uninterrupted Communion with God, and everlaſting Joy, as in their Hearts, ſo upon their Heads. And as

now

now there is no Curſe to true Believers; ſo then there ſhall be no Croſs. *There is now no condemnation to thoſe that are in Chriſt Jeſus*; and then there ſhall be no Correction to them. And as all the Offerings of *Judah* and *Jeruſalem*, *ſhall be pleaſant to the Lord*; ſo all the *Diſpenſations* of God *ſhall be pleaſant to* Judah *and* Jeruſalem. Thus much concerning the Sacrifices mentioned in this Prophecy, both for the kinds of them, and what they ſignifie. Now for the farther clearing of the *holineſs* of theſe Sacrifices, conſider two things:

1. There will be an *Altar*, ſanctifying them. For we read of an *Altar*, *Chap.* 43. 13. And a meaſured *Altar*, being of God's appointment; *Theſe are the Meaſures of the Altar*. Which was not meant of any *material Altar*, ſet up after the Return from *Babylon*: But as the *Apoſtle* ſpeaks of the *true Tabernacle*; ſo this here is the *true Altar*, which God hath erected, and not Man: even that mentioned, *Heb.* 13. 10. *We have an Altar, whereof they have no right to eat which ſerve the Tabernacle*. Chriſt in reſpect of his Godhead is this *Altar*, ſanctifying the Gifts which are offered upon it.

1. Chriſt gave *himſelf*, and the *Altar* ſanctified this Gift: the Divine Nature being the *Altar* that ſanctified the Humane Nature, and made the Sacrifice to be of *infinite value* and *worth*; and altogether ſufficient to take away Sin. As Man's ſin had *infinite evil* in it, ſo Chriſt's Obedience to Death, and the Righteouſneſs which he *fulfilled*, brought *infinite Glory* to God; he being an *infinite* Perſon who *fulfilled* the Righteouſneſs, and ſo the *Offence* is made void thereby.

2. This *Altar ſanctifies Believers*, and their Gifts offered upon it. *Iſa.* 56. 7. *Their Sacrifices ſhall be accepted upon mine Altar*, Rev. 8. 3. Chriſt, adding Incenſe, offers up the Prayers of Saints upon the *Golden Altar*.

Now this occaſion being given for unfolding ſomewhat of the *Myſtery* of the *Altar*; three things more may be added for a farther diſcovery thereof:

1. The Names given to the *Altar* are worthy of obſervation; and here are two Names by which it is *called* in one *Verſe*, *Chap.* 43. 15. The firſt is, הרראל the *Mountain of God*; and האראל the *Lion of God*. Certainly there is much of Myſtery in theſe Names. We do not find the *Altar* called by theſe Names elſewhere in Scripture, onely *Iſa.* 29. 1. The City *Jeruſalem* is called by this Name, probably becauſe of the *Altar* there. I ſhall take notice of the latter Name in the firſt place. The *Lion of God*; ſo called becauſe the *Altar* did devour the Beaſts offered upon it, as the Lion doth his Prey, which may have ſome ſignification here. For,

1. The Sacrifices brought to this *Altar* will be ſlain, and the Fire of it will devour Fleſh in them, and conſume it. But yet when Nature as corrupt ſhall be ſlain, a Divine Nature ſhall live, and ſo the Sacrifices will be *living Sacrifices*, *Rom.* 12. 1. And the reaſonable Creature being renewed, ſhall perform reaſonable ſervice. Thoſe that come to this *Altar* are crucified with Chriſt, *yet live*, as *Paul* ſaid of himſelf, *Gal.* 2. 20. A Saint laid on this *Altar* is dead, as *carnal*, but *lives* by Chriſt *living* in him. When Chriſt was offered, as Man he died; but the *Altar*, the Divine

vine Nature did *live*; which, as it did *ſanctifie*, ſo afterwards it did *enliven* the Sacrifice again. Thus 'tis with the *Saints*, they are put to death in the fleſh, but live in the Spirit, by this *living Altar*. And thus the power of this *Altar* will more eminently appear, in deſtroying Fleſh and corrupt Nature, in the Saints of that *Glorious Church* which is to be in the World.

2. This *Altar* will be a Lion of God to its Enemies, who ſhall be a Prey to it. Enemies it hath; Some deny its Being, as the Divine Nature of Chriſt: this the *Arrians* did of old; the *Socinians* do it now. And as theſe would make void this *Altar* in its Being; ſo there are others who go about to make it void in its uſe, that is as an *Altar*: Thus the *Papiſts*, who would find out other ways for acceptance with God, as their own Merits, and Saints Mediation. Now this Lion of God will at laſt riſe up to the Prey, and devour all its Enemies. True, he couches now, but theſe Enemies will not leave ſtirring and provoking, till they rouze him up, and then he ſhall deſtroy them at once, *Rev.* 6. 9, 10. *The Souls under the Altar cry, how long, O Lord, doſt thou not avenge our Blood on them that dwell on the Earth?* And it was anſwered, *That they muſt reſt till their Brethren, which are to be killed as they, ſhould be fulfilled.* And then as *Rev.* 14. 18. *An Angel ſhall come out from the Altar, having Power over Fire, crying with a loud voice unto him that hath the ſharp Sickle, ſaying, thruſt in thy Sickle, and gather the Cluſters of the Vine of the Earth, for her Grapes are fully ripe.* Now when the *Altar* hath done its Work as the Lion of God, what ſhall it be then, and how ſhall it appear? Then it ſhall be called

by this name *Harel*, the Mountain of God. The Enemies of this *Altar* have endeavoured to obſcure it, and to hinder any from coming to it, or looking towards it. The *Gentiles* poſſeſſing the outward Court, do hide this *Altar*, ſo that 'tis ſeen but by a few, *viz.* The meaſured Worſhippers in the Temple. And theſe *Gentiles* ſet up other *Altars*; as *Jeroboam* did, to hinder Men from coming to this. Yet this *Altar* remains, and there are true Worſhippers that come to it by *Faith*, and offer their Gifts upon it, *Rev.* 11. 1. But when this Glorious Temple ſhall be built, then this *Altar* ſhall appear. For the *Gentiles* that hide it, ſhall be driven out of the outward Court, and Chriſt ſhall be then more clearly ſeen as *Prieſt*, *Sacrifice*, and *Altar*. For when the Temple of God ſhall be opened, as the *Ark of his Teſtament*, ſo the *Altar* ſhall be ſeen, and that as the *Mountain of God*, before which all other *Altars* will be hrown down for ever; Chriſt will be glorioufly viſible as God-Man, as *King*, *Prieſt*, *Prophet*, and *Altar*. And when the Name of this *Altar* ſhall be the *Mountain of God*, then the Souls under the *Altar*, and hid with Chriſt in God, ſhall ſtand before it; and *Chriſt appearing*, they ſhall appear *with him in Glory*.

2. We read of the *Settle* of this *Altar*, Chap. 45. 19. The Blood was to be put upon the *Settle* of the *Altar*. And *Chap.* 43. 14. mention is made of the greater, and the leſſer *Settle*. What may we conceive to be meant hereby? Surely, as the Divine Nature is the *Altar*, ſo the Humane Nature is the *Settle* thereof. For in the Humane Nature of Chriſt, did the fulneſs of the Godhead ſettle, and there it dwells Bodily.

And

And this is the greater *Settle* of the *Altar*. And as the Apoſtle ſaith, *Hebrews* 13. 10. *We have an Altar*; ſo thoſe that have this *Altar*, are the leſſer *Settle* of it: and in ſpecial, as chiefly here meant, that Glorious Church which ſhall be after the coming down of the New *Jeruſalem*, will be this leſſer *Settle*. Now we finding this *Altar* with its greater *Settle*, upon its leſſer *Settle*, the *Church*, which ſhall be at laſt in the World, what doth this hint, but a perſonal preſence of Chriſt, as God-Man, in it?

3. This will be a cleanſed *Altar*, Chapter 43. 20. *Thou ſhalt take of the Blood thereof, and put it upon the Four Horns thereof, and on the Four Corners of the Settle, and upon the Border round about, thus ſhalt thou cleanſe and purge it.* This Altar is always pure in it ſelf: but as the Holy Name of God is ſaid to be *defiled*; ſo alſo hath the *Altar* of God been defiled by Whoredoms, Idolatry and falſe Worſhip, and by the approaches of ſuch who have not waſht their hands in Innocency. Now the cleanſing of this *Altar* notes the doing away of all ſuch defiling Abominations. No abominable perſon, no abominable thing, ſhall come nigh this *Altar*: Both Worſhip, and Worſhippers ſhall be Holineſs unto the Lord, *verſe.* 26. *Seven days ſhall they purge the Altar, and purifie it, and they ſhall conſecrate themſelves.* Let the particulars be obſerved:

Firſt the Blood is to be put upon the Four Horns of the *Altar*: What do theſe ſignifie, but the Power of the Godhead? And reconciling Blood upon the Horns of the *Altar*, ſhews

that the Power of the Godhead ſhall ſave, and not deſtroy thoſe that come to it. Divine Power will be reconciled to them. And here 'tis a happy and bleſſed thing, when Blood toucheth Blood: That is, when the Worſhippers come with the Blood of Sprinkling upon them, to the Blood of Sprinkling upon the Horns of the *Altar*, and ſo take hold of them. *Joab* took hold of the Horns of the *Altar*, but coming with the guilt of Innocent Blood upon him, and not with that which purgeth away Sin, he was taken thence, and ſlain. But at the time which this Prophecy relates to, it ſhall not be ſo. None but purged ones ſhall come, and none of theſe ſhall be taken thence; Becauſe the Blood of Chriſts Manhood will engage the Power of the Godhead, to ſave all the Sanctified Ones that ſhall come to this *Altar*, and ſhall protect, ſupport, and perfect that which doth concern them.

2. The Blood is to be put upon the *Settle* of the *Altar*; which we are to underſtand of the leſſer *Settle*, even that Glorious Church of the *Jews* when they ſhall be *called*, which ſhall be a cleanſed and purged *Settle*, having that Blood upon it which *ſpeaks better things than that of* Abel. And it ſhall be a *Settle* purged throughout, for the Blood is to be put upon the four corners of it.

3. The Blood is to be put upon the Border round about. What is meant by the Border of the *Altar?* The pure Worſhippers that ſhall come to this *Altar*, may be conceived to be its Border round about, *Pſalm* 26. 6. *I will waſh my hands in Innocency, ſo will I compaſs thine Altar, O Lord.* Thoſe that come to, and compaſs this *Altar*, are

its

its Border round about. And Blood ſhall be upon this Border: ſo that all ſhall be cleanſed and purged ones that come to this *Altar*: And therefore as the Houſe of *Iſrael* ſhall no more defile the Holy Name of God, ſo not the *Holy Altar* of God, by any Abominations. Thus much concerning the *Altar*.

2. As there will be an *Altar* to Sanctifie, ſo all the Sacrifices ſhall have the Salt of the Covenant caſt upon them, Chap. 4. 24. *Thou ſhalt offer them before the Lord, and the Prieſt ſhall caſt Salt upon them.* This is borrowed from *Lev.* 2. 13. *Every Oblation of a Meat-Offering ſhall be ſeaſoned with Salt; neither ſhalt thou ſuffer the Salt of the Covenant of thy God to be lacking from thy Meat-Offering.* Saints, and their Services, are a Meat-Offering; but the Salt of the Covenant muſt not be lacking. Salt makes ſavoury, and preſerves from putrefaction. An Unregenerate ſtate is ſet forth by not being ſalted, *Ezek.* 16. 4. So to be ſalted is to be Regenerated, and made New Creatures. *Col.* 4. 6. *Let your ſpeech be with Grace, ſeaſoned with Salt.* Not corrupt Communication, but ſalted and ſeaſoned with Grace. And as there is the Unleavened Bread of Sincerity, ſo there is the Salt of Sincerity. 'Tis not any Salt that will do: Not the Salt of Morality, and common Gifts; But it muſt be the Salt of the Covenant: that is, a true Faith and apprehending Chriſt for Righteouſneſs, and Sanctification, ſo as to receive of his Fulneſs Grace for Grace. And thoſe that have this Salt of the Covenant, are under a Covenant of Salt. For we read of both. The Salt of the Covenant is mentioned, *Lev.* 2. 13.

and a Covenant of Salt, *Numb.* 18. 19. 2 *Chron.* 13.5. Now a Covenant of Salt is an inviolable and perpetual Covenant. Thoſe that have the Salt of the Covenant, are under an everlaſting Covenant, that ſhall never be broken. And in relation to the ſtate of the Church here meant, it hints thus much; that the Church ſhall remain in that pure, holy, peaceable, and proſperous eſtate which then it ſhall be brought into, of which the Prophets have ſpoken ſo much. *Babylons* glory, becauſe raiſed by and accompanied with ſo great Abominations, ſhall be as when God overthrew *Sodom.* God will ſtain the pride of all glory. Men do firſt ſtain their glory with Pride, Injuſtice, Prophaneneſs, &c. and becauſe Men ſtain it with ſin, God will ſtain it with judgments. The Honourable ones of the great City *Babylon* ſhall be brought into contempt, and the Deſpiſed ones of *Sion* ſhall be made a praiſe in the Earth. Thus much of the firſt particular, that all the Sacrifices ſhall be holy.

2. All Duties ſhall be performed by Saints, and all Graces ſhall meet in them, and their good Works ſhall have all their requiſites to make them perfect. Saints then ſhall be upon better ground than the young man had, able to ſay what he did, *All theſe have I kept from my youth up*; and they ſhall have reſpect to all Gods commands: and yet having done all, will ſay as Chriſt enjoyns, *We are unprofitable ſervants*; and as *Paul*, *I am not hereby juſtified.* They ſhall have the Lord for their God, and none other beſides him, *Zech.* 13.9. and no Graven Image ſhall be among them. There ſhall be no prophaning of the Name of God, *chap.* 43. 7. no drawing nigh to God with the

the mouth, when the heart is removed far from him. The Sabbath will be purely obſerved; and for ſecond Table Duties ſee *chap.* 45. 10. *Ye ſhall have juſt Balances, a juſt Ephah and a juſt Bath.* There ſhall be juſtice in dealings, and none ſhall go beyond or defraud his Brother in any matter, but that Rule of Chriſt will take place, *Whatever ye would that men ſhould do to you, do ye even ſo to them.* I ſhall inſtance in two Duties, and a little inſiſt on them.

1. Prayer. *Mal.*1.11. *In every place incenſe ſhall be offered with a pure offering.* Prayer ſhall be as Incenſe, and this enkindled with the Fire of the Altar. *Zech.*8.21. *Let's go ſpeedily to pray before the Lord:* Thus ſhall they be calling on one another, and that in a time when many People and ſtrong Nations ſhall ſeek the Lord of Hoſts in *Jeruſalem.* This hath reſpect to the time of the *Jews* being called: for ten men out of every Nation ſhall take hold of the Skirt of him that is a *Jew*, ſaying, We will go with you, for we have heard that God is with you. And at this time he will pour upon the Houſe of *David*, and the Inhabitants of *Jeruſalem*, the Spirit of Grace and Supplication. And as perſons gathered together in their Aſſemblies ſhall pray, ſo in their Families, and all in their Families apart. *Zech.*12.14. *Every family apart, and their wives apart.* Hence we find the Name *Iſrael* uſed ſo much in this Prophecy, becauſe now the *Jews* ſhall be ſuch Wreſtlers with God, as *Jacob* their Father was, and ſhall not let him go without a bleſſing. And as Chriſt lifted up his eyes and ſaid, *Father, I thank thee that thou haſt heard me*; ſo ſhall Saints then, even in prayer, be able to offer up praiſes for being heard, becauſe they know

know Christ will be making Intercession for them. *Chap.*45.23. *Seven days of the Feast the Prince shall prepare his burnt-offering.* When Saints keep the Feast, and are praying and praising, Christ offers his Burnt-offering, that is, he offers up his Supplications with and for them.

2. At this time God shall have his due praises signified, as hath been shewn in the Peace or Pay-offerings, for the great mercies of that time. A Figure of this we have *Matth.*21.9. Christ rode in triumph into *Jerusalem*, the people cried *Hosannah in the highest*, and so did the Children, which offended the Scribes; to whom Christ said, *Out of the mouths of babes and sucklings thou hast perfected praise.* Which may be look'd on as prefiguring two things, in relation to the time of Christs coming in his Kingdom.

1. That even the young Children of Saints shall then have a great measure of Grace, and much knowledge of the Glory of God; and beholding the King in his beauty, shall cry *Hosannah* to the Son of *David.* Little Children will come to Christ, and of these shall be the Kingdom of God. There will be many *Timothy's*, who from their Childhood will know the holy Scriptures; and as acts of Reason shall put themselves forth, so acts of Grace therewith.

2. The Babes and Sucklings in Christ, the new Converts shall shew forth the praises of him that hath called them. The offering up of praise is the great evidence of the truth of Grace in the heart: and at this time will the Lord perfect praise. The praise which the Saints shall offer will be perfect praise, not shadowy and in appearance onely, but it shall have the perfection of sincerity

rity and truth: and it ſhall be in ſuch a degree as God ſhall expect from their ſtate. None ſhall receive the grace of God in vain, but according to what they receive theyſhall render: As where much is given, much is required; ſo then where much ſhall be given, much will be rendred. And as all Duties ſhall be performed by Saints, ſo all Graces ſhall meet in them, and their good works ſhall have all their requiſites to make them perfect. *Chap.*46.11. *In the feaſts the meat-offering ſhall be an Ephah to a Bullock, an Ephah to a Ram, and an Hin of Oyl to an Ephah.* When any thing is ſpoken of Oblations and Meat-offerings, Oyl is alſo mentioned; by which the Spirit is meant making the Saints a willing people. They ſhall have the Oyl of grace and the Oyl of gladneſs: all their works ſhall be done with zeal and alacrity. A due proportion of love and willingneſs is the Hin of Oyl which is to go with the Offerings. This is further ſet forth *chap.* 46. 23. *There was a new building, and it was made with boiling places: then he ſaid unto me, Theſe are the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifices of the people.* The Miniſtry then will be a heating and a boiling Miniſtry; the Word will be a Fire in the Heart; and Love and Zeal enkindled thereby, will be as the Fire which came down from Heaven, and was kept burning in the Temple; by this the Sacrifices ſhall be well boiled, ſo that there will not be crude or raw Services then among the Saints; there will not be cauſe to take up *Luthers* complaint, *Deeſt ignis.* The Fire from Heaven, which was long kept burning in the Temple, did at laſt go out, and was not in the ſecond Temple; but lo, here 'tis found

in

in theſe boiling places of a more glorious Temple, being the ſubſtance of that ſhadow, where it ſhall not go out.

3. Saints ſhall make progreſs in the ways of God, and perſevere in well doing. There will not be Apoſtates at this time, none doing wickedly againſt the Covenant, neither ſhall any of thoſe of underſtanding fall; *Iſrael* ſhall not be any more backſliding *Iſrael*. *Chap.*46.9,10. *When the people of the land ſhall come before the Lord, he that entereth in by the way of the North Gate to worſhip, ſhall go out by the way of the South Gate, he ſhall not return.* Here muſt be no ſhadow of turning; the Worſhippers ſhall not go back. The Prince in the midſt of them when they go in ſhall go in, when they go forth ſhall go forth, ſo that they ſhall be ſtill following Chriſt. *Verſe* 14. A Meat-offering muſt be prepared every morning. There ſhall not be a ceaſing of the daily Sacrifice, either by Saints neglect or wicked mens interruption. Thus much of the Church Members.

3. The Paſtors of Churches ſhall be all holy, and duly qualified; even Paſtors after Gods heart. Now concerning the Miniſters which are mentioned in this Prophecy, we may take notice how they are ſet forth in reſpect of their kind, and in reſpect of their qualifications. As for the firſt, here are three ſorts mentioned:

1. Prieſts and Miniſters of the Sanctuary, which ſhall come near and miniſter to the Lord, *chap.* 45.4.

2. Levites, called Miniſters of the Houſe, *chap.* 45.5.

3. Such

3. Such as ſerve the City, *chap.*48.18. which are to be rank'd amongſt the Miniſters, as afterwards will more fully appear.

The Names of Prieſts and Levites are borrowed from the Law, to ſet forth a Goſpel Miniſtery. The Prieſts under the Law were to ſanctifie the moſt holy things, and to burn Incenſe before the Lord, and to miniſter to him, and to bleſs in his Name, 1 *Chron.*23.13. The Levites were to ſet forward the work of the Houſe of the Lord; and ſome were Singers, inſtructed in the Songs of the Lord. Of Singers we read in this Prophecy, *chap.* 40.44. In the Inner Court were the Chambers of the Singers, ſuch who will be inſtructed themſelves, and ſhall inſtruct others in the Songs of the Lord. They were alſo Porters, 1 *Chron.*26. and ſome were for the outward buſineſs over *Iſrael.*

Now to know who are meant by theſe Prieſts and Levites, and ſuch as ſerve the City, we muſt conſult the New Teſtament, and ſuch places wherein mention is made of the ſeveral Officers and Miniſters which God hath ſet in the Church; and ſurely 'tis a Goſpel Miniſtery which is here meant, for ſometimes we find it under a Goſpel name. Miniſters, *chap.*44.11. *They ſhall be Miniſters in my Sanctuary. Chap.*46.24. *The Miniſters of the houſe boil the ſacrifice of the people.* Now for the places of the New Teſtament which ſpeak of a Goſpel Miniſtery, ſee 1 *Cor.*12.28. *God hath ſet in the Church firſt Apoſtles, ſecondly Prophets, thirdly Teachers, then Helps, Governments, &c. Eph.*4.11. *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, ſome Teachers.* 1 *Tim.* 5.17. *The Elders that rule well count worthy of*

double

double honour, especially those that labour in the Word and Doctrine. In these places we find Pastors which are Overseers of a Flock, and for the perfecting of the Saints, Evangelists to preach among the Nations, through whose Ministery Nations will be saved, and walk in the Light of the *New Jerusalem.* These are foretold *Isa.*66.19. *I will send those that escape of them to Pul and Lud, &c. and they shall declare my glory among the Gentiles, and such as have not heard of my fame, neither have seen my glory.* Lastly, those that serve the City will be Ministers building up Saints, and making them meet to be received into the holy City. Now these several sorts are to shew, that the Church of the *Jews* shall have all sorts of Ministers and Officers, which it ought to have by Divine Appointment; all for teaching, edifying, bringing in, building up; and for rule and government for the inner and outward business of the House of God. Thus we see what sorts of Ministers are mentioned in this Prophecy. We may further take notice of Gods care to provide for them, as also the way in which they shall be provided for: God will make sufficient provision for all; 'twill not be as now, some have Riches given them, and others Poverty, and some Food convenient. But then as all shall be of *Agars* temper, in desiring but Food convenient, so that shall be given them, *chap.*45.3,4. & 48. 9. The Oblation that ye shall offer to the Lord shall be of five and twenty thousand in length, and ten thousand in breadth, in the midst whereof shall be the Sanctuary; it shall be for the Priests the Sons of *Zadock.* And over against the Border of the Priests the Levites shall have five and twenty thousand

ſand in length, and ten thouſand in breadth. The reſidue being ten thouſand Eaſtward, and ten thouſand Weſtward, ſhall be for Food for thoſe that ſerve the City. And here we ſee the way in which they ſhall be provided for: The twelve Tribes have their ſeveral Inheritances allotted them by themſelves, and then the Miniſters have a Portion ſet apart for them, ſo as that they are not to have a Maintenance out of the Inheritances of the People, either by their free gift or otherwiſe: and thus there will not be any dependence upon the people to be a ſnare to them, or any matter of offence to the people, or occaſion of difference betwixt them. Hence it's ſaid *chap.*44.28. *Ye ſhall give them no poſſeſſion in Iſrael, I am their poſſeſſion*: that is, it ſhall not lie upon you to make proviſion for them out of your Inheritances, but they ſhall have Poſſeſſions by themſelves. When *Canaan* was divided, each Tribe allotted to the *Levites* out of their Inheritances Cities to dwell in, *Joſh.*21. Eight and forty Cities were given them by lot, ſome out of each Tribe; ſo that then the *Levites* had Inheritances from the Tribes. But when the *Jews* ſhall be called 'twill not be thus. *Paul* ſaid he would keep himſelf from being burthenſom to the *Corinthians*; the like ſaith the Lord here concerning the Miniſters of the new Heavens and new Earth, they ſhall not be burthenſom to the Church in which I ſhall ſet them. Next concerning their Qualifications conſider,

1. They ſhall be clothed with righteouſneſs; this is meant by the Linen Garments, *chap.* 44. 17. with which the Prieſts ſhall be clothed; they ſhall have the fine Linen white and clean, which is the righteouſneſs of Saints.

2. Theſe

2. Their frame and fitneſs for Miniſterial work ſhall be ſuch, that it ſhall not be any way burthenſom to them; but they ſhall be like Chriſt, who ſaid, *My meat is to do the will of him that ſent me*: and like *Paul*, abundant in Labours without pain and wearineſs. *Chap.*44.18. *No wooll ſhall come upon them, they ſhall not gird themſelves with any thing that cauſeth ſweat.* They ſhall do their Miniſterial work without ſweat; it was a part of *Adams* Curſe, *In the ſweat of thy face thou ſhalt eat bread, Gen.* 3. 19. If he had not ſinned, he ſhould have done his work without ſweat. Sin cauſed ſweat; Labour is now toilſom and painful, cauſing ſweat and wearineſs: but here will be work and no ſweat and wearineſs, becauſe the Miniſters at that time ſhall have ſufficient ſtrength for and delight in their work.

3. They ſhall be conſecrated to God, and not defile themſelves after their Conſecration. *Chap.* 44.20. *The Prieſts ſhall not ſhave their heads.* That we may the better underſtand what is ſignified hereby, we muſt look back to the Law of the *Nazarites*, which forbids them to ſhave their heads; and concerning their not ſhaving their heads two things are to be taken notice of.

1. It was forbidden them to ſhave their heads in the days of their Separation, *Num.*6.5. *All the days of the vow of his ſeparation no razor ſhall come upon his head.* But yet,

2. In two caſes it was commanded them to ſhave their heads; as,

1. In caſe of being defiled by the dead, *Num.*6. 9. *If a man die ſuddenly by him, and he hath defiled the head of his conſecration, then he ſhall ſhave his head in the day of his cleanſing.*

2. When

2. *When the days of this ſeparation were fulfilled,* Num. 6. 13, 18. the *Nazarite* was to ſhave the Head of his Conſecration.

Now for the Application of theſe things: conſider,

1. The Prieſts here ſpoken of ſhall be ſpiritual *Nazarites*; that is, Perſons conſecrated to God. The word *Nazarite* ſignifies, One ſeparated to ſome ſpecial Dignity and Sanctity, *Gen.* 49. 26. *Joſeph* was called a *Nazarite*, being ſeparated from his Brethren. Chriſt was not a *Nazarite* after the Law of this carnal Commandment, but a *Nazarene*, being bred up in *Nazareth*; and his Name was *Netſer*, the Branch. Yet the truth of this Type was fulfilled in him, he being ſeparated to a holy Work. And thus the Prieſts ſhall be *Nazarites*; that is, ſeparated to a Work and Miniſtry which they ſhall fulfil.

2. The Prieſts being under a Prohibition of ſhaving their Heads at all; hence it may be concluded, that what was the ground of the *Nazarites* ſhaving their Heads, ſhall never happen to them. And therefore,

1. They ſhall not defile themſelves after their Conſecration: They ſhall do their work, and walk worthy of their Calling. There ſhall not be a *Mark* among them, declining the work of God; nor a *Demas* carried away with the Love of the World: And none ſhall defile themſelves with any Antichriſtian Abominations. We know there is a Popiſh Cuſtom of ſhaving the Head, and much of Religion is placed in it; but none of that ſort of men ſhall have a Being in this time of the Churches Purity and Glory: But as *Iſa.* 7. 20. *The Lord ſhall ſhave with a Raſor the Head and*

Hair of the Feet, even all that have the Mark of the Beast. Rev. 19. 20. *The Beast and the false Prophet shall be taken, and cast into the Lake of Fire, and the Remnant shall be slain.* In the worst of times a remnant of Saints is left, which keep the Commandments of God, and have the Testimony of Jesus Christ: But in that day no remnant of *Babylon* will be left, but the remnant will be slain by the Sword of him that shall sit upon the white Horse.

2. Their separation shall not be for Days, but Eternity. The *Nazarites* outward, and in the flesh, were separated but for a time: But the *Nazarites* inwardly and in Spirit, shall be for ever. For though their Work as Gospel Ministers shall cease at last, yet they shall be Priests to offer the Sacrifice of Praise continually. The Royal Priesthood spoken of, 1 *Pet.* 2. 9. *is a Priesthood for ever.* So then the Priests shall not shave their Heads; that is, *the days of their separation shall not end.*

3. *They shall not be proud or vain.* Chap. 44. 20. *They shall not suffer their Locks to grow long.* This sometimes discovers the pride and vanity of the Heart; whence that may be truly said to some, which *Eliab* spake uncharitably to *David, I know the pride and naughtiness of thy Heart.* Priestly Ornaments then will not be carnal, but the Ornament of a meek, humble, and gracious Spirit.

4. *They shall not be prophane,* verse 21. *Neither shall any Priest drink Wine.* They shall be far from Rioting, Drunkenness, and Chambering, and Wantonness: They shall not be filled with Wine, wherein is excess; but be filled with the Spirit. Now it may be said to many of those which

which ſtand in that Rank, *How long will ye be drunken? Put away your Wine from you:* But at this time ſuch *ſhall not be found among the Prieſts of the Lord.*

5. *They ſhall be Paſtors of pure Churches, over whom the Line and Reed ſhall paſs.* Chap. 44. 22. *The Prieſts ſhall not take for their Wives a Widow, or her that is put away.* For the better underſtanding of this, we may obſerve, *that Paſtors of Churches are called Husbands,* there being a kind of Spiritual Marriage betwixt them and Churches. *Lev.* 21. 4. *The Prieſt ſhall not defile himſelf, being a chief Man among his People, or being a Husband among them.* So that a Paſtor is an Husband to his People. Now at this time *the Prieſt ſhall not take a Widow,* &c. What is ſignified hereby? All Antichriſtian, Popiſh, and pretended Churches will at this time be put away, and thruſt forth. For though there will be a time of *Babylon*'s boaſting, *that ſhe ſhall ſit a Queen, and not be a Widow, nor ſee ſorrow, yet her Plagues ſhall come in one day, and* Babylon *muſt know Widowhood, and the loſs of Children.* And when Antichriſtian Churches ſhall be Widows, and thruſt forth, none of the Prieſts of the Lord ſhall marry them. Now when any Popiſh Churches are Widows, there are Prieſts ready to marry them; but then they ſhall be left deſolate: And in this ſenſe will that be fulfilled, *Rev.* 18. 23. *The voice of the Bridegroom, and the voice of the Bride ſhall be heard no more at all in thee.* No Prieſts of *Babylon* ſhall be left to marry them; and none of the Prieſts of *Sion* ſhall then marry any Widow, or Daughter of *Babylon.* And obſerve what follows; *They ſhall take Maidens of the Houſe of Iſrael.* Churches ſhall conſiſt of

chaſte Virgins eſpouſed to Chriſt, and of ſuch who are *Iſrael* after the Spirit. Such ſhall the Prieſt take, or a Widow that had a Prieſt before. That is, If any Churches ſhall be Widows, by the tranſlation of the Paſtors into the New *Jeruſalem*, ſuch a Widow a Prieſt may marry.

6. *They ſhall not err in Doctrine or Judgment.* No Tares of falſe Doctrine will then be ſowen. *Chap.* 44. 23. *They ſhall teach my People the difference betwixt the holy and prophane, and cauſe men to diſcern betwixt the unclean, and the clean.* They ſhall not juſtifie the Wicked, nor condemn the Righteous; neither call Evil good, nor Good evil; but ſhall faithfully ſhew unto Men what is good, and what the Lord requireth of them. Now many, like *Ahab*'s falſe Prophets, utter ſmooth and pleaſing things; but then all ſhall be *Micaiahs*, in ſpeaking what the Lord ſhall declare to them, *verſe* 24. *In Controverſie they ſhall ſtand in Judgment, and ſhall judge it according to my Judgments.* All Controverſies about matters of Faith, Worſhip, and Government ſhall then be at end, for the Prieſts ſhall judge them according to Gods Judgments.

7. They ſhall not in a way of Church-Communion converſe with ſuch as are but dead of themſelves, to the committing of Sin, or are under a force in the profeſſion of Godlineſs: This may be gathered from *Chap.* 44. 31. *The Prieſt ſhall not eat of any thing that is dead of it ſelf, or torn, whether it be Fowl or Beaſt.* This was forbidden under the Law, *Exod.* 22 31. That which died of it ſelf, and was not orderly ſlain, was unclean, and forbidden to *Aaron*, and his Sons. The Sacrifices muſt be orderly ſlain, and ſo they might be

be eaten. Now this in the ſpiritual ſignification of it, forbids Communion with carnal perſons, who may ſeem mortified ones: But their body of Sin not being truly ſlain by the Word and Spirit, they ſhall not be judged fit for religious Communion. For the better clearing of this, let *Acts* 10. 12, 13. be conſidered: Peter *ſaw in a Viſion a Sheet, wherein were all manner of four-footed Beaſts,* &c. *And there came a voice, Riſe* Peter, *kill and eat.* And what was meant hereby, may be gathered from *v.* 28. *Ye know that it is unlawful for a* Jew *to keep company with one of another Nation, but God hath ſhewed me that I ſhould not call any man common, or unclean.* That is, I muſt preach the Goſpel to *Gentiles*, as well as *Jews*, and I muſt endeavour to kill the Old Man in them; and this being done, I may eat; that is, keep company with them, and no longer judge them unclean. This place of *Ezek.* then hints thus much, That in the New *Jeruſalem*-ſtate, all admitted to Church Communion, ſhall be ſound and ſincere in the matter of Godlineſs; and true *Nathaniels*, *Iſraelites* indeed, in whom will be no guile.

There are now three Ranks of Men profeſſing Godlineſs:

1. Such as are dead in ſome ſort to Sin, and take up a profeſſion of Godlineſs of themſelves, doing it from Self-love, or ſlaviſh fear; or aiming at profit or praiſe; or becauſe they are willing to eſcape Hell, and to get to Heaven at laſt. Theſe may be reckoned among the Righteous, but not being truly of them, may go out from them. For they that forſake Sin out of ſlaviſh fear, may turn to it out of fear. Thoſe that follow Chriſt for Loaves, may forſake him for Loaves.

2. Such as are under a force in the profeſſion of Religion, and have their Sins as it were torn from them. Some by religious Magiſtrates or Maſters, may be with-held from Sin, and be brought to ſome outward conformity in the matter of Godlineſs; theſe are the torn, which if admitted to Church-communion, may break off from it. For thoſe that are torn from Antichriſt, and but ſeemingly joyned to Chriſt, may be torn from Chriſt, and ſo go back to Antichriſt again.

3. There are ſuch who through the Spirit do mortifie the Deeds of the Body, not being under a force, but are made a willing People to follow Chriſt, and are no otherwiſe conſtrained, but by the Love of Chriſt; judging that they ought to live to him who died and roſe again: and of ſuch will all the Churches of the Saints at laſt conſiſt. Theſe three ſorts ſeem hinted, *John* 1. 13. *Chriſt* gives to them *power to become the Sons of God, who believe in his Name; being born not of the will of the fleſh, nor of the will of man, but of God.* Some are born of the will of the fleſh, taking up a Form of Godlineſs from a carnal principle, and fleſhly will. Others are born of the will of Man, being religious, becauſe Men that have Power over them will have it ſo. The former are the Dead of themſelves, theſe the torn. There are others born of God, who can ſay as *Jam.* 1. 18. *Of his own will begat he us by the word of truth, that we ſhould be a kind of Firſt-fruits of his Creatures.* Now at the time of *Jeruſalems* being made a praiſe in the Earth, ſuch as are born of the fleſh, which are the Dead of themſelves; and ſuch as are born of the Will of Man, which are the torn, ſhall not be in that Kingdom; but ſuch as are born of God

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ſhall enter into, and be of that Kingdom of God. The Prieſts ſhall then kill, and eat; kill, and keep company with them, and ſo not eat of any thing which is dead of it ſelf, or torn; and that in the next place, whether it be Fowl or Beaſts. Beaſts are called Beaſts of the Earth, and Fowls the Fowls of Heaven. By Beaſts of the Earth, are meant Men of a worldly temper, who mind earthly things, and under a Form of Godlineſs, are Lovers of Riches more than Lovers of God. But the Prieſts ſhall not eat of ſuch then: No covetous man, who is an Idolater, ſhall have any Inheritance in that Kingdom of God. By the Fowls of Heaven, are meant ſuch who ſeem to fly high in the profeſſion of Religion, but do it for praiſe and applauſe, and truſt in what they do, that they are righteous thereby. The *Phariſee* that boaſted, *God I thank thee that I am not as other men are, or as this* Publican; *I faſt*, &c. He ſeemed to fly ſo high, as to be dead to Sin, and to the World; but he was but a Fowl, dead of himſelf, and therefore unclean. Now the Prieſts in that glorious ſtate ſhall not eat of ſuch Beaſts, or Fowls: But what temper thoſe of that Church ſhall be of, theſe following Scriptures declare, *Iſa.* 60. 4. *All they gather themſelves together, they come to thee:* v. 5. *Then ſhalt thou ſee, and flow together, thine heart ſhall fear, and be enlarged.* Filial fear enlargeth the heart to run the way of God's Commandments. The Forces of the *Gentiles* ſhall come to thee: Theſe Forces ſhall not be forced, but *ſhall come*, v. 8. *Who are theſe that fly as a Cloud, very ſwiftly, and in great abundance, and as Doves to their windows very freely and willingly*, Pſa. 102. 18. When the time to favour *Sion ſhall come*, the people

which *ſhall be created, ſhall praiſe the Lord*; or the new created people: All of the Church then will be a new created people, *Iſa*, 54. 11, 12. *O thou afflicted, toſt with tempeſts, and not comforted, I will lay thy Stones with fair colours, and thy Foundations with Saphires; I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones.* Iſa. 60. 21. *Thy people ſhall be all righteous, the Branch of my planting, the works of my hands, that I may be glorified.* By this we ſee how much better it will be with the Church every way than now it is; better in ſtate, and better in frame; better within, and better without: Purity, Peace, and abundance of Light within, and none to make it afraid without: Such as it ſhould be within, and ſuch as it ſhould be without.

9. They ſhall not do their work for hire, or reward; but a work done as it ought to be, ſhall be its own reward, *Chap.* 44. 28. *In the day that he goeth into the Inner Court, he ſhall offer*, &c. *And it ſhall be to them for an Inheritance, Their Sanctuary-work and Miniſtry ſhall be their reward.* Verſe 29. *Every dedicate thing in* Iſrael *ſhall be theirs, and the firſt of all the Fruits.* When any by their Miniſtry *ſhall be dedicated to the Lord*, theſe ſhall be their Glory and Joy, and Crown of rejoycing; and ſhall be better to them than the Firſt-fruits were to the Prieſts under the Law.

Thus much concerning the Miniſters of the Houſe.

4. This *Temple* ſhall never be deſtroyed, as the *Temple* of *Jeruſalem* was. *Chap.* 49. 19. *The Prieſts ſhall take of the Blood and put it on the Poſts of the Houſe, and on the four Corners of the Settle of the Altar.*

Altar. The meaning is, As the Bloud of the Lamb being on the *Iſraelites* Door-poſts, the deſtroying Angel did not enter; ſo this Houſe being ſprinkled with the Blood of Chriſt, no Deſtroyer ſhall come near to hurt it: No *Nebuchadnezzar* ſhall burnt it with Fire. *v.* 20. *So ſhall ye reconcile this Houſe.* This Houſe will be a reconciled Houſe; here's every where reconciling Blood, and there the Lord will not be angry with it to deſtroy it. There hath been a time in which Judgment began at the Houſe of God; but from thence it ſhall go to *Babylon*, and there reſt, and never come near this Houſe again. *Chap.* 41. 18. *The Building was made with Cherubims, and Palm-trees*; ſhewing the Church to be Triumphant, and Victorious. Firſt Cherubims, whereby Angels are meant, of whom an innumerable Company will be with the Saints in the New *Jeruſalem*. And ſometimes Men are called *Cherubims*, as appears by comparing *Rev.* 4. 6. with *Ezek.* 1. 5. *The four living Creatures are Cherubims*, but ſuch as were redeemed to God by Chriſt's Blood, *Rev.* 5. 8. and therefore Men. And theſe *Cherubims* are ſaid to have *two Faces*: Chap. 41. 18. *The Face of a Man, and the Face of a Lion.* Though Saints then ſhall not have a Heart, and a Heart; yet they ſhall have a Face, and a Face; and theſe not contrary, but well agreeing: They ſhall have Prudence, Humanity and Love, ſignified by the Face of a Man; and Fortitude ſignified by the Face of a Lion. Saints ſhall be Lions without fear, and Men without ferity: Lions in courage and Men without bruiſh cruelty. The *Beaſt* mentioned, *Rev.* 13. which is the *Antichriſt*, is deſcribed as being wholly a Beaſt, a Lion, Leopard, and Bear; but hath neither the

Heart

Heart nor the Face of a Man; there is nothing of Humanity in him towards the faithful Witneſſes, but like the Devil ſeeks to devour. Secondly, there are Palm-trees, ſhewing that Saints ſhall be upright, and grown to an high ſtature, and always flouriſhing, their Leaves ſhall not fade. And Palm-trees ſignifie Victory, and Saints praiſing God for it; *Rev.* 7. 9. *I ſaw a great multitude with palms in their hands, ſaying, Salvation to our God.* Salvation will come from God, and that ſhall the Saints return to him in their praiſes.

5. When this Temple ſhall be built, there will be a pouring out of the Spirit in a plentiful and abundant meaſure: *I will pour out my Spirit upon all fleſh, Joel* 2.28. Some taſte thereof was in the Apoſtles days, but at this time will be the full accompliſhment. This is ſet forth in the Viſion of the Waters, iſſuing from under the Threſhold of the Houſe, *chap.*47.1. Now as *John* 7.27. mention being made of living waters, the interpretation is given, this ſpake he of the Spirit. So the Spirit is here meant, the Spirit and Word of truth, and the Spirit of Grace. Theſe waters have two excellent properties:

1. They are healing, *chap.* 47. 8. *Theſe being brought forth into the Sea, the waters are healed.* The Doctrine of the Goſpel ſhall not onely drop as the Rain, and diſtill as the Dew, but ſhall be as a flowing River, which ſhall heal even the Waters of the Sea. By Waters ſometimes Multitudes of people are meant, *Rev.* 17. 1. *The whore ſits upon many waters*; that is, Multitudes of people, Nations, and Tongues, *verſe* 15. So then the Spirit by the preaching of the Goſpel ſhall heal, that is, convert Multitudes of people, even Nations

ons and many Nations; for by Converſion men are healed: *Matth.* 13.15. *Leſt they ſhould be converted, and I ſhould heal them.* Hereby the hurt done in the Natures of men by *Adams* ſin is healed. This ſhews that there will be great Converſion-work at this time: And the healing will be of all diſeaſed parts; they are firſt to the Ancles, ſo that their Feet and Ancle-bones ſhall receive ſtrength, and they ſhall walk, and leap, and praiſe God; the lame man ſhall leap as an Hart; their feet ſhall be ſhod with the preparation of the Goſpel of Peace, and they ſhall run in the ways of the Lord. Then they are to the Knees; ſo that thoſe that come to theſe Waters ſhall bow the Knee to Chriſt, and yield obedience to him. Next They are up to the Loins; the Luſts of Concupiſcence ſhall be waſh'd away. And laſtly, Waters to ſwim in; Sanctification by them will be throughout. Theſe will be as the Pool of *Bethesda*, thoſe that ſhall ſtep into them will be healed of their Infirmities; and as the Waters of *Jordan* to *Naaman*, which cured him of his Leproſie.

2. They are Waters giving Life, *verſe* 4. Every thing that liveth, whitherſoever theſe waters come, ſhall live. Thoſe that do live, ſhall live; thoſe that did live but a Natural Life, by theſe Waters coming to them ſhall live a Spiritual Life; thoſe that lived the Life of the firſt *Adam*, ſhall live the Life of the ſecond *Adam*; thoſe that did live but by a Soul living in them, ſhall live by Chriſt living in them. Theſe will not be as the Waters of *Noah*, none ſhall periſh in them. They are the proper Element of the new Creature, which can't live out of them. There are now Waters of Adverſity going over the Saints, which iſ-

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ſue out of *Babylon*, and from Antichriſts Throne there; but theſe ſhall be all dried up, and there ſhall be no more Sea: *Rev.*21.1. That Sea which is the gathering of the Waters of *Babylon* ſhall be no more. So that the Saints ſhall not ſit down and hang up their Harps, and weep by theſe Waters of *Babylon*; but ſhall ſtand by theſe Waters of the Sanctuary, having the Harps of God; and ſhall ſing the Songs of *Sion* in their own Land.

6. In this Temple Chriſt is Prince. *Chap.* 44. 2,3. No man was to enter by the Eaſt Gate, becauſe the Lord God of *Iſrael* entered by it; it is for the Prince. This Prince is the Lord God of *Iſrael*; Chriſt ſhall ſit in it to eat Bread. The Saints are to worſhip at the Door of this Gate before the Lord, *chap.*46.3. *Ezek.*8.16.There were about five and twenty men with their Faces towards the Eaſt, and Backs towards the Temple: There are ſome like theſe that turn their backs upon Chriſt, and faces to Antichriſt; their backs upon the true Temple, and faces to the Synagogue of Satan: but the true Worſhippers turn their faces to Chriſt, and worſhip him, and theſe and their Services are as pleaſant Bread to Chriſt. He is the Bread of Life to them, and they Bread of Delight to him. 'Tis Chriſt then who is the Prince, he ſhall command in matters of Worſhip and be obeyed, and ſhall govern the Saints in their whole Converſation. Chriſt will be all in all in this houſe, Prince, Prieſt, Sacrifice, and Altar. 'Tis obſerved that the Altar was in the midſt of the Building, which if meaſured from the Eaſt, North, and South Gate, there is the ſame diſtance; and when one came in at either Gate, the Altar is directly

rectly before them and in their view: All ſhall look to Chriſt and be ſaved.

Q. *How can it be ſaid that this Prince is Chriſt, ſeeing the Prince is to prepare for himſelf and the People of the Land, a Bullock for a Sin-offering?*

A. This is the Legal Phraſe which is here made uſe of concerning Chriſt. The Prieſts under the Law were to offer for their own ſins as well as the Peoples; but being ſpoken of Chriſt, it muſt be taken not in a Legal but Evangelical ſenſe; as thus,

1. The People of the Land will be look'd on as Chriſts Body, and ſo himſelf. *Eph.*1.22. He is head over all things to the Church, which is his body. And *Eph.*5.30. We are members of his body. And it being ſo, when he offers for the People of the Land, he offers for himſelf: ſo then, for himſelf and the People of the Land, is in effect thus much; for the People of the Land, which he reckons to be part of himſelf, even his Body.

2. The ſins of the People of the Land were Chriſts by imputation; he was a common perſon, and the Iniquities of all did meet in him. So then his Sin-offering might be for himſelf as made Sin, but in the benefit of it for the People of the Land. Chriſt gave himſelf for himſelf in this reſpect, even to diſcharge himſelf from that guilt which he had taken upon him, that ſo he might ſave the People of the Lord from their ſins.

Thus much concerning the Temple.

Concerning the Frame of the City repreſented in this Viſion.

*Conſid.*1. THis City is the ſame with that which was ſhewn to *John*, *Rev.*21. even the Holy City *New Jeruſalem*, of which ſuch glorious things are ſpoken by the Prophets. This will appear by comparing *Ezekiel* and *John*, *Ezek.*36.27. *Then will I ſprinkle clean water upon you, and ye ſhall be clean. Chap.*37. There is a promiſe, that *Judah* and *Iſrael* ſhall be one Nation, and one King ſhall be to them all; even *David*, who is Chriſt. And obſerve how *Ezek.*37. agrees with *John*; *My Tabernacle alſo ſhall be with them. Rev.*21.3. *The tabernacle of God is with men.* The Gates of *Ezekiels* City, *chap.*45.31. have the Names of the Twelve Tribes of *Iſrael* upon them; ſo alſo *John's*, *Rev.* 21.12. And the Viſion of the Waters is alike in both, as is to be ſeen by comparing *chap.*47.12. with *Rev.*22. In *Ezekiel* 'tis ſaid, *Upon the bank of the river grow all trees, the fruit being for meat, the leaves for medicine. Rev.*22.2. *On either ſide of the river was the tree of life, which bare twelve manner of fruits, and that every moneth; and the leaves of the tree were for the healing of the nations.* Obſerve, *Ezekiel* ſaith, *all trees*; *John*, *the tree of life*: the Tree of Life is indeed all Trees.

Conſid.

*Conſid.*2. There is a City of God partly on Earth, and partly in Heaven: Partly on Earth, *Heb.*12. 22. *Ye are come unto mount Sion, and unto the city of the living God.* Mount *Sion* is the Church on Earth, ſaid to be the Joy of the whole Earth; the beſt part of it, the Saints therein, being the excellent ones of the Earth: and partly in Heaven, *Ye are come to the Heavenly Jeruſalem.* 'Tis ſaid, that *Jeruſalem* in the letter was diſtinguiſhed into the higher and lower City; this is Myſtical *Jeruſalem*: and as *Eph.*3.15. we read of the whole Family in Heaven and Earth, a part of it being on Earth, and a part in Heaven, which make one whole Family; ſo the Church in Heaven, and the Church on Earth, make one whole City. And upon this account the Saints on Earth are ſaid to be come to the Heavenly City, becauſe the Church on Earth and in Heaven make one City. *Gal.*4.26. *Jeruſalem which is above, and the mother of us all. Heb.*11.16. *He hath prepared for them a city*; that is, for thoſe that died in Faith, *verſe* 13. Thoſe that die in Faith, who had here peace by Believing, enter into the City prepared for them, which is the *Ieruſalem* above; and there they have the Viſion of Peace. In the *Ieruſalem* above is Jeſus the Mediator, and an innumerable company of Angels, and the Spirits of Juſt Men made Perfect, with thoſe that have been raiſed and changed; all theſe being aſſociated make one body myſtically, and an heavenly City, and this is the Mother of us all.

1. Of particular Saints, in that they are born from above: for as this City is ἄνω, *above*; ſo are Saints ἄνωθεν, *from above*; born of the Spirit, which is given forth from this City.

2. This

2. This is the Mother of Churches on Earth, the *Metropolis* or Mother City, and Churches on Earth are her Daughters. *Rome* would be the Mother Church, which is a Mother indeed, but of Harlots and Abominations of the Earth. *Jeruſalem* above is truly the Mother Church; out of it came Laws and Ordinances to be obſerved on Earth. *The baptiſm of John, was it from heaven, or of men?* Ordinances from Heaven coming out of this City from Jeſus the Mediator, who hath all power in Heaven and in Earth, are to be received and obſerved. *Whatſoever ye bind on earth ſhall be bound in heaven.* Hence is the Power of the Keys; and what is done in Churches on Earth, is examined in Heaven, and there ratified, when there is a due execution of that Power which is from above.

Conſid. 3. That *Ieruſalem* which is now above, ſhall come down out of Heaven, and ſo the whole City and Family of God ſhall be on Earth. *Rev.* 21.9,10. 'tis twice affirmed to ſhew the certainty of it, *I ſaw the holy city new Ieruſalem coming down from God out of heaven.* Which we may underſtand thus:

1. Thoſe that are mentioned *Heb.* 12. as making up this City, ſhall come down, for Chriſt ſhall come down, *Zech.*14.5. The Lord thy God ſhall come down; then the innumerable company of Angels ſhall come down with him. *Matth.*24.31. *He ſhall ſend his Angels, and they ſhall gather the elect. Dan.*7.10. *Thouſand thouſands miniſtred to him, &c.* And laſtly, all the Saints ſhall come with Chriſt. The Spirits of juſt men ſhall be united to their raiſed Bodies, for them that ſleep in Jeſus will God bring with him.

2. Theſe

2. Theſe ſhall deſcend as a City: *I ſaw the City deſcending.* They ſhall come as a Body Politick. The whole *Heavenly City* ſhall come together; *Chriſt*, the *holy Angels*, and all the *Saints* with him; and ſo ſhall be on *Earth*: For the Kings of the *Earth* do bring their *Glory* and *Honour* into it; and the Nations of them which ſhall be ſaved, ſhall walk in the Light of it: and *Gog* and *Magog* ſhall gather againſt it, to their own utter ruine, and not to the leaſt hurt of the *Saints*. Like the Men of *Sodom*, who compaſſed the Houſe round where the Lord was, who firſt ſmote them with *blindneſs*, and after rained *Fire* and *Brimſtone* upon them from the Lord out of *Heaven*: Even ſo will theſe compaſs the Camp of the *Saints*, and the *beloved City*, and then ſhall be deſtroyed by *Fire* from *Heaven*; which evidently ſhews, that the New *Jeruſalem* ſhall be then on *Earth*. And *Saints* coming down from *Heaven* loſe no *Glory* thereby, becauſe *Chriſt* will be with them; and they with him to behold his *Glory*. Yea, there will be rather an addition to, than a diminution of their *Glory*. For,

1. They ſhall have opportunity of doing ſome Works on *Earth*, which they have not in *Heaven*: They ſhall be as the *Angels*, miniſtring Spirits, for the good of *Saints*: And as *Chriſt* after his Reſurrection ſpake of the things pertaining to the Kingdom of God, ſo may the raiſed *Saints*.

2. They ſhall reign upon the Earth, & exerciſe ſuch a kind of Dominion, which they do not in Heaven.

3. The *Saints* of the New *Jeruſalem* ſhall know, and acknowledge the *Saints* in their Portions in the Land, and thoſe of the ſaved Nations: which cannot be ſaid of the *Saints* in *Heaven*. Iſa. 63. 16.

Thou art our Father, though Abraham *be ignorant of us*, &c. But when *Abraham* ſhall be in the New *Jeruſalem*, then he ſhall not be ignorant of the People of the Land; but as the *holy Angels* know the *Saints* on *Earth*, ſo ſhall the New *Jeruſalem* glorified *Saints* know thoſe not glorified. *Rev.* 4. 1, *&c.* We have a Repreſentation of this *City* as now in *Heaven*, but chiefly as it ſhall be on *Earth*: for 'tis ſaid, *I will ſhew thee things which ſhall be hereafter.* And what was ſhewn him? *A Throne ſet in Heaven, and one that ſat upon it like Jaſper, with a Rain-bow about his head.* To aſſure the *Saints* that there ſhall be no more any Deluge of trouble and adverſity. There are Four and twenty Seats, and Four and twenty Elders, which are glorified *Saints* in the *Manſions* prepared for them: they have Crowns of Gold; they Reign with *Chriſt* in the New *Jeruſalem*: And as *Chriſt* will have Work for them, ſo they ſhall be fitted for it. The four *Beaſts* have the Face of a *Man*; that is, Wiſdom and Underſtanding: Of an *Ox*, Strength for Work: Of a *Lion*; that is, Courage: And of a *flying Eagle*; they ſhall make haſte and not delay to do the Will and Work of God. Then the Kingdom ſo long prayed for will come, and the Will of God *ſhall be done on Earth, as it is in Heaven.*

Conſid. 4. This *City* is to be taken two ways, more ſtrictly, and more largely:

1. More ſtrictly, as diſtinct from Suburbs, and the portions of land without it; *having twelve Gates*, &c.

2. More largely, as comprehending all that belong to it, and ſhall be under the Government of it, and ſhall walk in the Light of it, and partake in its Liberties and Priviledges. Thus the Tribes,

Tribes, and Strangers with them, in their Lots and Portions, ſhall belong to the New *Jeruſalem*, and be reckoned to be of it. As the Great *City Babylon* more ſtrictly taken, is *Rome*, which is ſaid to Reign over the Kings of the *Earth*: But as more largely taken, it comprehends all the Nations that walk in the Darkneſs of it, which wonder after, and worſhip the Beaſt, and are under his Power. So the New *Jeruſalem*, more properly is that which cometh down from *Heaven*, but comprehends alſo all that walk in the Light of it. And as *Babylon* hath ten parts, ſo New *Jeruſalem* twelve parts, even a Portion for each Tribe.

Conſid. 5. the Dominion of *Chriſt* the King in this *Great City*, ſhall be extended over the whole World. For as he ſhall Reign in the New *Jeruſalem*, and there have his Throne; ſo he ſhall in that Day be King over *all the Earth*, Zachar. 14. 9. And *all*, even *Saints*, and not Saints, ſhall be ſubject to him, although in a different manner. *Chap.* 46. 16. The Prince is ſaid to have Servants, and Sons, which two Names will take in all. The Sons are ſuch as ſhall *be born of God*, and made after God; and all beſides will be comprehended under the Name of Servants, who ſhall be under the Dominion of *Chriſt*, and be made to ſubmit to ſuch Laws which *Chriſt* ſhall give, for the Government of the unconverted Nations; who from ſlaviſh fear at leaſt, and haply from ſome taſte they will have of the benefit of his Government, ſhall become Servants to him as King of Nations. *Jer.* 7. 10. he is ſo called. There ſhall be a time in which all ſhall fear him, either filially or ſlaviſhly: The Sons out of an awful reſpect, ſhall with Love and Delight ſerve *Chriſt* as King of

Saints; the Servants, becauſe they muſt, ſhall ſubmit to his Government. See *Pſa.* 18. 44. *Pſa.* 66. 3. See the *Hebrew.* For the farther Illuſtration of this, let *Zach.* 14. 16. be conſidered. *Every one left of the Nations, who ſhall eſcape the deſtruction of that Day (for all found in actual oppoſition againſt Chriſt in that Day, will be cut off) ſhall come up from year to year to worſhip the King, the Lord of Hoſts, and ſhall keep the Feaſt of Tabernacles.* Here are large Expreſſions, taking in all: For all ſhall worſhip *Chriſt*, either as Sons, or as Servants; and keep the Feaſt of Tabernacles. And to know what is meant hereby, we muſt conſider on what ground the *Jews* kept this Feaſt. Now we find, firſt,

1. That in this Feaſt the *Iſraelites* were to dwell in Booths, and to rejoyce before the Lord, who had brought them out of *Ægypt*, Lev. 23. 43. Now in anſwer to this, the Nations ſhall acknowledge a great benefit, in *Chriſt*'s taking off the *Antichriſtian*, and all other Tyrannical Yokes from them; and by his reigning in Righteouſneſs, whereby every Man ſhall ſit under his Vine, and Fig-tree: The Servants under their Vines, and Fig-trees of outward Peace, Plenty, and Proſperity; and the Sons under their better Vines, which ſhall yield them abundance of Spiritual Bleſſings; they ſhall abide in *Chriſt* the true Vine, under whoſe ſhadow they ſhall ſit with great delight.

2. The Feaſt of *Tabernacles* was kept to acknowledge the Goodneſs of God, in bleſſing them in all the Works of their Hands, and in all their Increaſe, *Deut.* 16. 15. Thus the Lord ſhall wonderfully bleſs the Nations in the works of their Hands, and give them great Increaſe, which they ſhall

ſhall acknowledge to be a benefit of his Government; and thus they ſhall keep this Feaſt.

3. In the *Feaſt* of *Tabernacles*, the Law was to be read, that they might obſerve to do all the works of it, *Deut.* 31. 11. Thus the Nations ſhall own all the Laws of *Chriſt*, for their Government in Righteouſneſs, and ſhall ſubmit to them. All therefore ſhall keep this *Feaſt*, but in different manner. The Servants ſhall worſhip the King, the Lord of Hoſts; but the Sons ſhall worſhip the Lord their God, and *David* their King, *Hoſ.* 3. 5. The Servants *ſhall fear the Lord, and his wrath, and juſtice:* The Sons ſhall fear the Lord, and his Goodneſs: The Servants ſhall ſerve the Lord, and the King. The Sons their Lord, and their King.

And here it may be farther obſerved, That as all ſhall be ſubject to *Chriſt*, ſo he will give Rewards to all, though not in like manner, but ſuitably to their Service: The Servants ſhall have an outward, and temporal Reward, for external Subjection; the Sons a Spiritual, and Eternal Reward. The Servants like *Abraham*'s Children by the *Concubines*, ſhall have Gifts for a time: The Sons an Inheritance for ever. The Servants ſhall have an *Eſau*'s Portion, the Dew of *Heaven*, and the Fatneſs of the *Earth*: The Sons a *Jacob*'s Portion, the Lord or their God, an exceeding great Reward. The Servant ſhall have ſuch a Reward of outward Peace, Plenty, and Proſperity, as to be able to ſay as *Eſau*, *I have enough*: The Son ſuch a Reward, as to be able to ſay as *Jacob*, *I have all.* This may be gathered from Chap. 46. 16, 17. *If the Prince give a Gift to any of his Sons, the Inheritance thereof ſhall be his Sons, they ſhall have it as joynt Heirs with Chriſt, and it*

ſhall not be taken from them. But if he give a Gift to one of his Servants of his Inheritance, then it ſhall be his to the year of Liberty, after it ſhall return to the Prince. But his Inheritance ſhall be his Sons for ever. Obſerve,

1. The Servant hath but a Gift of Chriſt's Inheritance, the Sons have his Inheritance.

2. The Sons ſhall have an eternal, the Servants a temporal Reward; even but till the year of Liberty. Two things are to be taken notice of, for the better underſtanding of this:

1. During the One thouſand Years Reign of Chriſt, and of the Saints with him, the Servants ſhall peaceably and quietly enjoy their Gifts. As they ſhall at this time ſubmit to Chriſt's Government, ſo ſhall they enjoy their Reward without diſturbance. Which we may conceive to be hinted, Chap. 46. 18. *The Prince ſhall not take of the Peoples Inheritance, by oppreſſion, to thruſt them out of their poſſeſſion.* By People the Servants are meant, becauſe they are ſet up in oppoſition to the Sons. Now neither the Prince, nor the Sons of the Prince, ſhall take away the Peoples Inheritance, that is, thoſe Gifts of Chriſt's Inheritance, which he ſhall give them. As the Servants in this time ſhall not riſe up againſt the Sons, or diſquiet them; ſo the Sons ſhall not diſquiet the Servants, nor thruſt them out of their poſſeſſions.

2. When the one thouſand years ſhall be expired, Satan ſhall be looſed out of his Priſon, and ſhall go out to deceive the Nations *in the Four Quarters of the Earth, and gather them together in Battel*, &c. So then the Servants will rebel againſt the Prince, and riſe up againſt the Sons; and

and hereby ſhall forfeit and loſe all before given them: And thoſe of them thus gathered, ſhall be deſtroyed by Fire from *Heaven*. And now will the Year of Liberty come, and the Nations out of which *Gog* and *Magog* ſhall ariſe, ceaſing at this time *to keep the Feaſt of Tabernacles*, ſhall be ſmitten with the *Plagues* which are mentioned, *Zach.* 14. 17, 18.

Conſid. 6. The *Saints* ſhall reign with *Chriſt*; the *Saints glorified*, and not *glorified*.

1. The *glorified Saints* of the New *Jeruſalem*, Matth. 19. 28. *Ye ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael*, ſaith Chriſt to his Apoſtles: This ſhall be in the Generation, when he *that ſits upon the Throne* ſhall make all things new.

Q. *Shall ſome Saints rule over other Saints in the New Jeruſalem?*

A. We do not find any ground to judge thus: But the *glorified Saints* ſhall have rule over not *glorified Ones*, and alſo over the unconverted Nations.

1. They ſhall judge *the twelve Tribes of Iſrael*. If any will ſay, that this is meant of *Saints, ſitting with Chriſt in Judgment over the Dead raiſed to Life*. Let it be conſidered: Firſt, it's ſaid, *They ſhall judge the twelve Tribes of Iſrael:* And if this be meant of their ſitting with Chriſt to judge them, then ſome Saints muſt be Judges of other Saints; againſt which may be urged that of *Paul*, Rom. 14. 10. *Why doſt thou judge thy Brother? we ſhall all ſtand before the Judgment-Seat of Chriſt.* All the raiſed Saints and Brethren ſhall ſtand together to be judged. There ſeems little force in the *Apoſtle*'s Argument, if ſome

Saints ſhall then be Judges of other *Saints*; nay ſome ground would be from hence, for judging now, if they ſhall judge them then. So that ſomewhat elſe muſt be meant hereby. And for this; Secondly, conſider ſome other places of Scripture; as *Luke* 19. 17. *Have thou Authority over ten Cities.* So the *Apoſtles* ſhall judge; that is, Have Authority over the Tribes of *Iſrael* in the Land. *Luke* 22. 29, 30. *I appoint to you a Kingdom.* So by Judging, is meant, Reigning.

2. They ſhall Reign upon the *Earth* amongſt the Unconverted. 1 *Cor.* 6. 1, 2. *Know ye not, that the Saints ſhall judge the World?* That is, ſuch as are not Saints: and this, not onely by approving, and juſtifying the Sentence of Chriſt againſt them, *Go ye curſed*, &c. But the Saints ſhall order and regulate the great Affairs of the World, and therefore might well be judged fit to determine ſmall matters of difference then among Brethren. *Rev.* 2. 26. *To him that overcometh will I give power over the Nations, and he ſhall rule them.* So by Saints judging, is meant, Ruling the Nations. The Saints in *John*'s time had this Promiſe, which muſt be made good to them.

Q. *But in what manner ſhall the raiſed Saints reign?*

A. This is not ſo eaſie to determine; I ſhall onely mention one place, and leave it to conſideration, whether it may not afford ſome hints as to this thing. *Heb.* 2. 5. *Unto the Angels hath he not put into ſubjection the World to come: But what is man?* &c. *By the World to come*, we are to underſtand, The New *Earth*, or the State of the *Earth* which is to come, wherein Righteouſneſs ſhall dwell: For οἰκουμένη being a Participle of the Feminine Gender, underſtands ἡ γῆ, *quaſi* ἡ γῆ οἰκε-

οἰκουμένη, the inhabited *Earth*, Matth. 24. 14. *The Gospel ſhall be preached* ἐν ὅλῃ οἰκουμένῃ, *in the whole World.* And the *Septuagint* hath the ſame word, for the *habitable parts of the Earth*, Prov. 8. 31. This then is not meant of a ſtate of Glory in Heaven, but of a new ſtate of the Earth to come.

Q. *And to whom is it to be put in ſubjection?*

A. 1. Negatively; 'Tis not put in ſubjection to *Angels*. There is now an Inviſible Government which *Angels* have over this World: There are Principalities and Powers, to whom are made known by the Church, *the manifold wiſdom of God.* Epheſ. 3. 10. *And they are Miniſtring Spirits for the good of the Heirs of ſalvation.* But it ſeems by this place, that when the New Heavens and New Earth ſhall be created, this their Miniſtration ſhall ceaſe: and being then *Friends of the Bridegroom*, and *Attendants on him*, they ſhall joyn in ſinging that Song, *Rev.* 5. 12. *Worthy is the Lamb*, &c. And as when God was perfecting the Work of the Firſt Creation; ſo when he ſhall make all things new, theſe Morning Stars ſhall ſing together, and theſe Sons of God ſhall ſhout for joy, *Job.* 38. 7. And we may not think the Angels will loſe glory by this; for their Miniſtry (to the Saints) being *fulfilled*, they ſhall have a full Reward: yea, their glory will be the greater; for their Miniſtry before was immediately to the Saints, but then it will be immediately to the Perſon of Chriſt himſelf. Even as ſome perſons who are Servants to a great King, are called home, from negotiating abroad, to wait on their Kings perſon in his Royal Court. So that what the Queen of *Sheba* ſaid of *Solomon's* Servants, may much more be ſaid of the Angels then, 2 *Chron.* 9. 7.

9. 7. *Happy are thy Men, and happy are these thy Servants, which stand continually before thee*, &c. And Christ himself shall deliver the Kingdom to the Father, but shall lose no glory thereby.

And we may conceive some reason of the ceasing of this Dispensation of Angels Government; the evil Angels will be all bound, and cast into Prison, and not be suffered to walk to and fro in the *New Earth*. As in this World there are evil Angels, tempting to Sin, and hindring the doing of much good, causing trouble to the Saints: So there are holy Angels withstanding them, which are fit and proper Instruments to be imployed against them. And as Saints have invisible Enemies, so invisible Friends. *Dan* 10. 13. *The Prince of the Kingdom of* Persia *withstood me* 21 *days*. Which (saith one) must be understood, *De daemone quodam Aulico, &c.* Acting in *Cambyses*, and his evil Counsellors, and inkindling hatred against the *Jews*. Now saith the holy Angel, *This Prince withstood me*: Here's Angel against Angel. But in the World to come, 'twill not be so; because evil Angels will be all shut up in the *Bottomless Pit*, and so no need of the Ministration of holy Angels to withstand them. Thus then the World to come, is not put in subjection to Angels.

2. Affirmatively, 'Tis to man, *What is man?*

1. *To the man Christ Jesus*, who took the Seed of *Abraham*, and was by the suffering of death, crown'd with glory and honour. He will be supream Lord of this World to come.

2. To the Saints, who as they now suffer, so then shall they reign with Christ. *Rev.* 5. 10. *We shall reign upon the earth*. First, The glorified Saints, *we shall reign* of; whom 'tis said, *Rev.* 24. 4. *They lived*

and

and reigned with Christ: This ſhall be ſo, that God may have a time for honouring the Saints. Why ſhall the Saints execute the Judgment written? That it may be ſaid, *This honour have all his Saints*, *Pſa.* 149. 9. So, why ſhall the Saints ſucceed the holy Angels in their Government? that it may be ſaid, *This honour have all his Saints*. And ſeeing God hath ſuch regard to their honour, how dear ſhould His honour be to them?

Q. *But how ſhall the glorified Saints rule in the World to come?*

A. For the *How*] take this hint: As the glorified Saints ſhall ſucceed the holy Angels in their government; ſo ſhall they reign after ſuch a manner, as the Angels did before: and ſo, as in the Reſurrection, they ſhall be like the Angels, in not eating and drinking, and not marrying: ſo alſo in matter of rule and government. And therefore as Angels have been ſent *to make known the mind of God to his Servants*, 2 Kin. 1. 3. & 15. Dan. 10. 14. Rev. 22. 16. So may the glorified Saints be the Meſſengers of the Mind of God, to Saints not glorified. The Law was given by Angels; and 'tis ſaid, *The Law ſhall go forth from* Sion, *and the Word of the Lord from* Jeruſalem; In which may be the Miniſtry of glorified Saints: Angels aſcend and deſcend upon the Son of Man: They are at Chriſt's command, and come and go when he bids them. They aſcend to know, and deſcend to do. In like manner ſhall the glorified Saints go and come at Chriſt's command. And laſtly, when Saints die, *Angels carry their Souls into* Abraham's *boſom*, Luk. 16. 22. So when the time ſhall be for the Tranſlation of any Saint into the New *Jeruſalem*; ſome glorified ones may be ſent to bring them in. For a concluſion of this particular, conſider 2 things:

1. As

1. As Angels loſe no glory by coming out of Heaven to do their work on Earth: ſo ſhall not glorified Saints, by going out of the *New Ieruſalem* to Saints not glorified.

2. If the Angels of Heaven and Saints on Earth might have any converſe together, ſo as that the Saints could bear the Acceſs of Angels as *Abraham* did, then much more may the not-glorified Saints of the World to come, be able to bear the Acceſs of the glorified ones to them; and that becauſe Saints glorified and not-glorified will be of the ſame nature; and alſo the Saints not-glorified will then be better capacitated, in reſpect of Purity and Spirituality, to bear the Acceſs of the glorified Saints, than any were heretofore, to bear the Acceſs of Angels to them. And laſtly, glorified Saints may appear in ſuch a form, which the not-glorified ones may be able to bear. This ſeems hinted *Ezek.* 44. 19. *When they go to the people, they ſhall lay aſide their garments in which they miniſtred, and put on other garments.* Thus much of the Reign of the raiſed Saints.

Secondly, the Saints not-glorified; that is, thoſe of the twelve Tribes in their portions in the Land, and alſo thoſe of the ſaved Nations, ſhall reign. *Dan.* 7. 27. *The greatneſs of the Kingdom under the whole heaven ſhall be given to the people of the Saints of the moſt high, and all Dominions ſhall ſerve him.* Not that all Saints ſhall be Rulers, but all Rulers ſhall be Saints: Magiſtracy and Government will be then in the hands of Saints. Rulers ſhall as Men live ſoberly, as Magiſtrates righteouſly, as Members of Churches godlily. They will be as *David, men after Gods own heart, doing all his wills*; as *Solomon*, having wiſdom *to go in and*

and out before the people; and *Nehemiah, ſeeking the welfare of the people of Iſrael, Ier.* 30. 21. Their Nobles ſhall be of themſelves, and their Governors ſhall proceed from the midſt of them. *Ezek.* 45.8. *My Princes ſhall no more oppreſs my People.* Thus ſhall it be in that glorious Commonwealth of the *Jews*, which is to come: Princes in it ſhall be the Lords Princes, and the People the Lords People; and none but the Lords Princes ſhall rule over the Lords People, and none of them ſhall be oppreſſing Princes to them. *Verſe* 9. *Let it ſuffice you, O Princes of Iſrael; remove violence, execute judgment, &c. Iſa.*60.18. *Violence ſhall be no more heard in thy land, and waſting and deſtruction within thy borders.* And as *verſe* 17. *I will make thine officers peace, and thine exactors righteouſneſs. Ezek.* 43.9. *Let them put away the carcaſes of their Kings, &c.* What were *Ahaz*, and *Ahab*, and *Jeroboam*, (and *Manaſſeh* alſo before he repented) but as abominable to God, as Carcaſes are to Men? But when the *Jews* ſhall be called, their Rulers ſhall not be ſuch, but *Davids, Hezekiahs, &c. doing that which is good in the ſight of the Lord.*

Q. *What need will there be of Rulers then, ſeeing God hath promiſed he will put his Law into the mind, and write it in the heart of all his People, and cauſe them to walk in his ſtatutes, and they ſhall keep his judgments; which promiſes ſhall be eminently fulfilled then?*

A. Rule and Government may well conſiſt with that pure and glorious ſtate; for,

1. If *Adam* had continued in innocency, there would have been Rule and Government, as we may well ſuppoſe; for he ſhould have begotten Children, and ſo have had rule over them as a Fa-

Father. The Law of Nature would have taught Children to honour a Father.

2. Christ in his childhood and growing estate was under the rule of *Joseph* and his Mother, *Luke* 2.51. *He went down with them, and was subject to them.*

*Consid.*7. There will be during the one thousand years a Translation of many out of the Nations into the Church, who shall have Inheritances among the Tribes of *Israel*, and also of many from among the Tribes in the Land, into the *New Jerusalem*; as also from among the saved Nations.

1. Out of the Nations into the Church; for this see *Ezek.* 47.22. *The strangers that sojourn among you, which shall beget children, shall be as born in the countrey, and they shall have inheritance among the Tribes of Israel.* So that in the Land there will be Propagation; and the mention of Children may be to hint, that the strangers, and their children with them, shall have Inheritance in *Israel*, and be of the Church. Which shews, that there will be Conversion-work at that time; which also (as before was hinted) appears from the Fishers standing by the River, and by the healing of the Waters, the mirey places not being healed, by which may be meant the Nations not converted, out of which *Gog* and *Magog* shall at last arise.

2. From amongst the Tribes of *Israel* in the Land into the *New Jerusalem*; for this see *chap.* 48.19. *The increase of that over against the holy portion is to be for food for those that serve the city; and they that serve the city, shall serve it out of all the Tribes of Israel.* For the understanding of this

place

place let it be conſidered, what this City wants, and hath need to be ſerved with.

1. It doth not want Food and Raiment; for all in it will be as the Angels, they need no Candle, neither light of the Sun, much leſs then Corn, Wine, and Oyl.

2. This City wants nothing but more Citizens, nothing but more Saints; and theſe it will want, till all the Elect ſhall be called, and come up to the meaſure of the ſtature of the fulneſs of Chriſt. Thus doth Heaven now want the Saints upon Earth, and ſo will the *New Ieruſalem*, till all the Manſions there ſhall have thoſe in them for whom they are prepared. Compare this of ſerving the City with *Luke* 14.17. there is an Invitation to a Supper, *Come, for all things are ready*; the Servants are ſent to invite more, *verſe* 22. *Yet there is room*; *and the Lord ſaid, Compel them to come in, that my houſe may be full.* Whence may be gathered, that there is no want in this City, but of more Gueſts and Citizens. This City then is ſerved more remotely, by thoſe that ſhall be Inſtruments in bringing in ſtrangers among the Tribes of *Iſrael*; and more nearly, by fitting Saints for the *New Ieruſalem.* And here by the way let it be obſerved, what a glorious Work that of the Miniſtery is, it being now to ſerve Heaven with the Saints it needs, and at laſt the *New Ieruſalem* with the Citizens it will want. The Miniſters of Chriſt are like thoſe Officers which provided Victual for King *Solomon*, and for all that came to his Table, 1 *Kings* 4.27. The Saints brought in ſhall be as Victual for Chriſt, and all that come to his Table; and with theſe the City is ſerved. Hence may be gathered thus much;

1. When

1. When the *New Ieruſalem* ſhall come down, there will be Saints in two different ſtates; ſome in the City, where Chriſts Throne ſhall be, ſome without in the Land; for they ſerve the City out of all the Tribes of *Iſrael*, that is, with Saints taken thence.

2. Amongſt the Tribes in the Land there will be a Miniſtery ſerving the City.

Q. *Whether any Saints of the Tribes in the Land or ſaved Nations ſhall die in that time, or whether they ſhall be changed and tranſlated into the City?*

A. Againſt the death of any Saint in that ſtate, and for their change, it may be thus argued:

1. It's ſaid *Rev.*21.4. *God ſhall wipe away all tears, and there ſhall be no more death.* This is ſpoken of the People of God, *verſe* 3. *No death to ſuch as ſhall have the Lord for their God.*

2. *Paul* ſaith 1 *Cor.*15.51,52. *Behold, I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed.* There will be at laſt a change inſtead of death, and when the time of changing comes, no Saints ſhall after that, die; and this change will begin at the Reſurrection of the dead Saints; *The dead ſhall be raiſed, and we ſhall be changed*; that is, at and after this each Saint ſhall, in the time appointed for it, be changed: Of this change *Enoch* and *Elias* were Types. And 'tis ſaid further *verſe* 54. *Then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.* O Death, I will be thy plagues; O Grave, I will be thy deſtruction. If after this deſtruction of the Grave Death ſhall happen to any Saints, how ſhall it be ſwallowed up in victory? God will then be the death of Death, and the deſtruction of the Grave; and therefore Death and the Grave ſhall

not

not be the deſtruction of any of the Saints Bodies. 1 *Theſ.*4.16,17. *The dead in Chriſt ſhall riſe firſt, then we which are alive ſhall be caught up.* Ἔπειτα, *afterwards*; that is, all in their order, ſome at, ſome after the coming of Chriſt, in the time of the one thouſand years; ſome at his coming, even all then alive, which before were called. And at this time a new Generation of Saints will be brought forth, and converted by means of the appearing of Chriſt: For now will be a through converſion of all the *Iews*, many of them not being effectually called till this time, as after will appear. And now alſo will the fulneſs of the *Gentiles* come in, which will be the Nations of them which ſhall be ſaved.

Q. *How doth this agree with* Iſa. 65. 20. The child ſhall die an hundred years old, but the ſinner being an hundred years old ſhall be accurſed; *the child being ſet in oppoſition to the ſinner, is one born of God, and that is in the time of the new Heavens and the new Earth, verſe* 17?

A. Death is ſometimes put for a Change in Scripture, and why then may it not be ſo taken here? *Heb.*9.27. *It's appointed to men once to die.* But 1 *Cor.*15.51. *We ſhall not all die.* How ſhall theſe two places be reconciled? *Beza* thus reconciles them, *In iis qui immutabuntur, illa immutatio ſpecies mortis erit*: Change will be a kind of Death. *Heb.*11.13. *Theſe all died in faith:* but *Enoch* being one of them, *verſe* 5. did not die, but was tranſlated, that he did not ſee death: How ſhall this ſeeming contradiction be reconciled, but as *Ribera* doth? *Nomine mortis tranſlatio comprehenditur, &c.* Under the name of Death a Tranſlation is comprehended, in that *Enoch's*

Tranſlation was a Death in relation to thoſe that remained alive in the world, becauſe by it he ceaſed to be amongſt them. It's ſaid of him, *He was not*; which elſewhere ſignifies death; as when *Jacob* ſaid, *One is not*, that is, dead, in his thoughts.

*Conſid.*8. The Name of this City ſhall be *Iehovah Shammah*, The Lord is there; and this ſhall be its Name from that day. Which doth intimate ſuch a Preſence of Chriſt with the Saints, which was not before. He hath been preſent in Spirit from the beginning of the Goſpel-Church; but at this time the Church ſhall have another kind of Preſence, even his Perſonal Preſence. Here's a new Name for a new Preſence, the Name of it from that day ſhall be, *The Lord is there. Chap.* 43.2. *The glory of the God of Iſrael came from the Eaſt, his voice was as the noiſe of many waters, and the earth was lightned with his glory. Hæc Dei gloria eſt Chriſtus*, ſaith one; Surely this Glory of the Lord is no other than the Lord of Glory, who is the brightneſs of the Fathers Glory. *Solomon's* Houſe was filled with the glory of the Lord; that was a typical Houſe, and had a typical Glory, that is, ſome glorious ſign of Gods Preſence, and his owning that Houſe. Here will be the true Temple, into which the King of Glory ſhall come. The Ark was a ſign of Gods preſence with the *Iews*, which is therefore called the Lord, *Joſh.* 3.11. *Behold the Ark of the Covenant, even the Lord of all the earth, &c.* As the *Jews* had the typical preſence, ſo when they ſhall be called, they ſhall have the true preſence of the Lord in the *New Ieruſalem*, *Rev.*11.19. In the Temple was ſeen the Ark, that is, the Lord of all the earth typed by

by the Ark. This Temple ſhall be the place of Gods Throne, and of the Soles of his Feet, *chap.* 43.7. Now he is upon a Throne in Heaven; but when *Ieruſalem* ſhall come down, in it ſhall be his Throne. *Ier.*3.17. *At that time they ſhall call Ieruſalem the throne of the Lord.* At what time? When all the Nations ſhall be gathered to the Name of the Lord to *Ieruſalem*, and when the Houſe of *Iudah* ſhall walk with the Houſe of *Iſrael*, *verſe* 18. Obſerve alſo what is ſaid *verſe* 16. *They ſhall no more ſay, The Ark of the Covenant of the Lord, neither ſhall it come to mind.* The preſence of the Lord with the *Iſraelites*, is no way to be compared with that his preſence which is to be in the *New Ieruſalem*; for the Ark ſhall not then come into mind. 'Tis well obſerved by *Cornelius à Lapide*, *Hoc nomen valde congruit cum illo quod Chriſto imponitur*, *Iſa.*7.14. *Immanuel.* This Name hath very near affinity with the Name *Immanuel*, God with us: now as Chriſt was *Immanuel*, by a perſonal preſence on earth, ſo the City will be called *Iehovah Shammah* from his Perſonal preſence. Now for the better clearing of this great truth of Chriſts perſonal Preſence and Reign, and of the Saints reigning with him, two things are to be done:

1. Scripture-Arguments for it ſhall be produced.

2. Objections againſt it ſhall be anſwered. For the firſt;

As Chriſt took our Nature, and therein did execute his Prophetical Office, by teaching and ſpeaking of the things pertaining to the Kingdom of God; and alſo his Prieſtly Office, by offering himſelf without ſpot to God: ſo he hath a Kingly Of-

fice alſo, which as he hath been executing providentially, and ſpiritually, he ſhall ſo do it perſonally; and where he preached and ſuffered, there will he reign, and execute juſtice and judgment even in the earth.

Arguments to prove the Perſonal Preſence of Chriſt in the New Jeruſalem, *and his Reign upon Earth.*

Arg. 1. REv. 3. 21. *To him that overcometh will I give to ſit with me on my throne, as I overcame, and am ſet down with my Father upon his throne.* Chriſt was at this time in Heaven ſitting upon the Fathers Throne, which is his alſo as God. He reigns as Mediator, but ſits on the Fathers Throne, where he muſt ſit till all his Enemies be made his Footſtool, *Pſalm* 10.1. *Sit at my right hand till I make thy foes thy footſtool.* We may obſerve that there is Chriſts ſitting at the right hand of God upon the Fathers Throne, and his ſitting at the right hand of God upon his own Throne. In the former reſpect he ſits upon a Throne in Heaven, in the latter he ſhall upon Earth. The Scripture gives ground for this diſtinction; for the former ſee *Heb.*8.1.*Who is ſet at the right hand of the throne of the Majeſty in the Heavens*; that is, at the right hand of the Father upon his

his Throne in Heaven. *Heb.*12.2. *And is ſet down at the right hand of the throne of God.* Then for the latter, his ſitting at the right hand of God upon his Throne, ſee *Zech.*6.13. *He ſhall ſit and rule upon his throne:* His, as diſtinct from his Fathers. And he ſhall be a Prieſt upon his Throne; two things are here manifeſt: Firſt, as he ſits and rules upon his Fathers Throne, ſo he ſhall ſit and rule upon his own Throne. Secondly, as he is now a Prieſt upon the Fathers Throne, ſo he ſhall be a Prieſt upon his own Throne, and there make Interceſſion; and whileſt he is a Prieſt making Interceſſion, he is at the right hand of God, *Rom.* 8. 34. *Who is at the right hand of God making interceſſion for us.* Thus we ſee that there is the Fathers Throne, and Chriſts own Throne; but where is the place of his Throne? Not in Heaven, for there he ſits on the Fathers Throne: therefore it muſt be on Earth, of which we have a clear proof *Mat.*25.31. *When the Son of man ſhall come in his glory, then ſhall he ſit upon the throne of his glory:* then, and not till then, upon his own Throne; and his own Throne is that which is called the Throne of his Father *David*, *Iſa.*9.7. *Luke* 1.32, 33. *The Lord God ſhall give unto him the throne of his father David, and he ſhall rule over the houſe of Jacob.* Firſt, he ſhall rule over the Houſe of *Jacob*, which he did not at his firſt coming, for then the Houſe of *Jacob* rejected him. Secondly, when he ſhall reign over the Houſe of *Jacob*, his Kingdom will be of long continuance; *of his Kingdom there ſhall be no end*; his Kingdom ſhall not be deſtroyed, as thoſe that go before it. This Kingdom over the Houſe of *Jacob* is doubtleſs that which the Diſciples thought ſhould immediately

appear: and 'tis obſervable, that Chriſt doth not deny the appearance of it in its time, but the immediate appearance. He ſhall ſit upon the Throne of *David*: *David* was in the old *Jeruſalem*, where he had his Throne; and Chriſt, who is *David*, ſhall be in the new *Jeruſalem*, and have his Throne in it. Then ſhall that Prophecy of *Daniel* be fulfilled, *Dan.*7.13. *I ſaw one like the ſon of man*, which is expounded to be Chriſt, *verſe* 27. *All Dominions ſhall ſerve him.* He came in the clouds of Heaven, which in Scripture ſets forth his perſonal coming; and there was given him Glory and a Kingdom, which is meant of a Kingdom on earth: for it's given him, that all People, Languages, and Nations ſhould ſerve him, ſo as that the Lord ſhall be King over all the earth; and his Kingdom ſhall be the ſtone which ſhall break in pieces the great Image, and become a great Mountain, and ſhall fill the whole Earth. Thus Chriſt ſhall reign ſitting on his own Throne.

Next let it be conſidered, how the Saints ſhall ſit with him upon his Throne, and reign with him. This is not meant of the ſtate of Glory in Heaven, for Chriſt doth not there ſit upon his own Throne, and therefore they do not ſit with him upon it, but behold his Glory. Conſider the Saints own ſenſe, *Rev.*5.10. *The four beaſts, and four and twenty elders ſay, We ſhall reign upon the earth.* This is the ſenſe of the Saints in Heaven, and ſhall any on the Earth contradict the ſenſe of Heaven? This is confirmed *Dan.*7.26. *The Judgment ſhall ſit, and they ſhall take away his dominion, to conſume and deſtroy it to the end*; and then the Greatneſs of the Kingdom under the whole Heaven ſhall be given to the Saints, *Rev.*2.26. *To him that overcometh*

will

will I give power over the Nations, and he ſhall rule them with a Rod of Iron, even as I received of my Father. The Saints ſhall judge the World, and govern the Nations; yea the Saints ſhall judge Angels alſo, *Mar.* 16. 17. *In my Name ſhall they caſt out Devils.* This *Paul* did, *Acts* 16. 18. *I command thee in the Name of Jeſus, that thou come out of her.* Such a power ſome have had in the time of the Old Heavens and Earth: much more may it be conceived of the Saints of the New Heavens and Earth. And as the Saints have been caſt into Priſon by Satan, *Rev.* 2. 10. So why may not Saints have power to caſt him into Priſon, ſuitable to that promiſe; *They ſhall take them Captives, whoſe Captives they have been, and rule over their Oppreſſors.* And therefore as Saints ſhall have this honour to bind the Nobles of *Babylon* with Links of Iron; ſo it's poſſible they may have a farther honour, eved to bind evil Spirits with Chains, and to clear the Earth and Air of them, and to command them in the Name of Jeſus out of the World, into the bottomleſs Pit, and there ſhut them up, and keep them cloſe Priſoners, during the One thouſand years. Obſerve farther, this promiſe was made to the overcoming Saints in *John*'s time. They muſt rule the Nations, and be raiſed to reign.

Arg. 2. It's moſt evident from Scripture, that the Church ſhall have in the laſt Days a very Peaceable and Glorious Eſtate upon Earth. The Propheſies concerning it, are ſo many, and ſo manifeſt, that it can't be denied, *Iſa.* 54. 11. and *Iſa.* 60. It's alſo evident, that this State will be of long continuance: Peace ſo long as the Moon endureth. *Mine Elect ſhall long enjoy the works*

of their hands. As the new Heavens and new Earth ſhall remain before me, ſo ſhall your Seed and your Name remain, Iſa. 66. 22.

It's alſo evident that *Antichriſt* muſt be deſtroyed, the Beaſt and the falſe Prophet muſt be taken, and Satan bound up, before the Church ſhall have its Liberty and Peace; for whilſt they have power, they will be troubling the Saints. Laſtly, It's evident, that there will be a perſonal coming of Chriſt, when theſe things ſhall be accompliſhed. For,

1. There will be a perſonal coming of Chriſt, when *Antichriſt* ſhall be deſtroyed. 2 *Theſſ.* 2. 8. *The Lord ſhall conſume him with the Spirit of his Mouth, and deſtroy him with the Brightneſs of his coming.* Which is not meant of a Spiritual coming; for this is included in the former expreſſion, of conſuming with the Spirit of his Mouth; therefore it muſt be meant of a Perſonal coming.

2. When this Glorious time ſhall begin, Chriſt will come the ſecond time. This is evident from two places: the firſt is *Matth.* 24. 30. *Immediately after the tribulation of thoſe days, the Sun ſhall be darkned*, &c. What tribulation is this? *v.* 21. *There ſhall be great tribulation, ſuch as was not ſince there was a Nation.* This is the great Tribulation ſpoken of by *Daniel* and *Zachary*; now when this Tribulation ſhall end, and the Glorious State ſhall begin, then ſhall they ſee the Sign of the Son of Man, and immediately after, the Son of Man himſelf. From hence it's moſt evident, that the ſecond coming of Chriſt will be at the beginning of this bleſſed time: For immediately after the tribulation of thoſe Days Chriſt comes. So that if there ſhall be a quiet and peaceable eſtate

of

of the Church, as 'tis moſt evident there ſhall be, then the perſonal Preſence and Reign of Chriſt muſt be acknowledged. The ſecond place is *Acts* 3. 19, 20. *Repent that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* This is his Perſonal preſence: In the worſt of times the Saints have had refreſhing from his Spiritual preſence, but the great refreſhing times will be from his Perſonal preſence: and the following words do evidently ſet forth this ſenſe; *For as he is now in Heaven, ſo ſhall he be on Earth:* The Heavens receive him perſonally; and therefore when the times of Reſtitution come, the Earth ſhall receive him perſonally.

3. When Chriſt ſhall come, his Kingdom ſhall come. 2 *Tim.* 4. 1. *Chriſt ſhall judge the quick and the dead at his appearing, and Kingdom. Then a King ſhall reign in righteouſneſs,* Iſa. 32. 1.

Arg. 3. When the time of the Marriage of the Lamb ſhall come, then the Lamb himſelf ſhall come: the Bridegroom muſt be preſent at the Marriage. Hence we find mention made of the Bridegroom's coming, and their going in with him to the Marriage, who ſhall be ready, *Matth.* 25. 6. 18. which muſt be underſtood of his Perſonal coming. Here four things are to be conſidered.

1. Who is to be the Bride, the Lamb's Wife: Now the New *Jeruſalem*-Saints will be the Bride, *Rev.* 21. 2. *I ſaw the holy City, New* Jeruſalem, *prepared as a Bride adorned for her Husband.* So thoſe that ſhall come with Chriſt, and be gathered to him at, and after his coming, ſhall be the Bride, the Lamb's Wife, 2 *Theſſ.* 2. 1. *I beſeech*

you

you by the coming of Chriſt, and our gathering to him: That is, To be with him in the holy City. Then that will be fulfilled, *Two ſhall be in the Field, one ſhall be taken, and the other left.* And the raiſed Saints, and thoſe that ſhall be taken into the holy City, will be the Lamb's Wife.

2. What is meant by the Lamb's Marriage. For this we may conſider, that when any are converted, they are eſpouſed to Chriſt, and take him for their Husband; and Chriſt loves and cheriſheth them. *No man hateth his own fleſh, but loveth and cheriſh it, as the Lord the Church,* Epheſ. 5. 29. So all true Saints on Earth are eſpouſed to Chriſt in Heaven. 2 *Cor.* 11. 2. *I have eſpouſed you to one Husband, that is Chriſt.* But though eſpouſed, 'tis to an Husband abſent from them. As for this Marriage of the Lamb then, what is it, but Chriſt's coming, and receiving to himſelf his eſpouſed ones to be with him in the holy City, that they may have the refreſhing of his preſence? Let the Husband dwell with the Wife; this Chriſt will do. And when the Bridegroom ſhall come, then what was done before in a way of eſpouſals, betwixt Chriſt and the Saints in a ſtate of abſence, ſhall be compleated in a Perſonal meeting, and cohabitation in the New *Jeruſalem.*

3. How the Bride is made ready for the Marriage. *Rev.* 19. 7. *The Marriage of the Lamb is come, and his Wife hath made her ſelf ready.* Which in the general is to be adorned with Beauty and Glory like to Chriſt's. *The Kings Daughter muſt be all glorious within, and her clothing of wrought Gold, and ſhe muſt be brought to the King in Rayment of Needle-work.* More particularly, this

this readineſs conſiſts in two things:

Firſt, Unſpotted Holineſs and Righteouſneſs, *Rev.*19.8. *To her was granted, that ſhe ſhould be arrayed in fine Linen, white and clean, which is the Righteouſneſs of Saints; this will be the Wedding Garment.* At this Marriage, Chriſt ſhall preſent to himſelf a Glorious Church, without ſpot or wrinkle. And Chriſt will ſay, *Thou art all fair my Love.*

Secondly, Bodies raiſed or changed, and faſhioned like to Chriſt's glorious Body. The Lamb's Wife will conſiſt at this time of Spirits of juſt Men made perfect, dwelling in glorious Bodies like to Chriſt's. For the adorning muſt be of Bodies as well as Spirits, to make them ready for this Marriage; and thus the readineſs will be compleat and full. The Bodies of Saints are Chriſt's, as well as their Spirits, 1 *Cor.* 6. 20. *And their Bodies are for the Lord, and the Lord is for their Bodies*, v. 13. And therefore Chriſt will have his Wife made ready, for the Marriage with himſelf, in Body as well as Soul. *Pſa.* 17. 5. *I ſhall behold thy Face in Righteouſneſs, and when I awake, I ſhall be ſatisfied with thy likeneſs.* Righteouſneſs and Likeneſs, make this Readineſs, and it muſt be Likeneſs in a glorified Body; for 'tis, *when I awake.* And when this ſhall be done, the Saints ſhall have Bleſſedneſs, and that even to ſatisfaction: Chriſt ſhall ſee his Bride, and be ſatisfied; and Saints ſhall ſee Chriſt, and be ſatisfied.

4. When this Marriage ſhall be: This we ſee, *Rev.* 19. 15. When Chriſt ſhall tread the *Wine-preſs* of the Fierceneſs and Wrath of Almighty God; and when the Beaſt ſhall be taken and deſtroyed, then will be the time of the Lamb's Marriage. For then 'tis proclaimed, *The Marriage of*

the

the Lamb is come. And at this time will be the Marriage-Supper of the Lamb, *v.* 9. *Bleſſed are they which are called to the Marriage-Supper of the Lamb.* Which is called the Supper of the Great God, *v.* 17. To which the Fowls are called to eat the fleſh of Kings, and Captains, and of Mighty Men. And why *bleſſed?* Becauſe now the Righteous ſhall rejoyce, in ſeeing the Vengeance executed on their Enemies; and this Joy will be their Supper. By this it's very evident, that when the Beaſt ſhall be taken, and the falſe Prophet, and the Remnant ſlain at that great Battel of *Armageddon*, then the Bridegroom will come, and then will be the Lamb's Marriage, and the Churches Glorious Eſtate will then begin. The Marriage will be at this time, becauſe now will be the Marriage-Supper; and when the Marriage ſhall be, Chriſt muſt be perſonally preſent; unleſs we will conceive a Marriage without a Bridegroom. Compare *Matth.* 25. 6. 10. *The Bridegroom came, and they that were ready went in with him.* This all do underſtand of a Perſonal coming.

Arg. 4. There will be a Reſurrection of all the dead Saints, at the time of the Battel of *Armageddon*, when the Beaſt ſhall be taken; and if ſo, then a perſonal coming of Chriſt. 1 *Cor.* 15. 23. *They that are Chriſt's at his coming.* Now that there ſhall be at that time a Reſurrection of dead Saints, may be proved from *Dan.* 12. 13. *Go thou thy way till the end be; for thou ſhalt reſt, and ſtand in the Lot at the end of the days.* Where obſerve theſe particulars:

1. *Go*, Let thy Soul go its way to Heaven, thy Body its way to the Grave.

2. *Stand*,

2. *Stand*, Which intimates a Reſurrection, ſtand up from the dead.

3. *Stand in the Lot*; *Canaan* was divided by Lot. To this there is alluſion here: More perſons than one are concerned in that about which the Lot is caſt. So then at this time *Daniel* ſhall have a Lot in the New *Jeruſalem*; and if he, then others of the dead Saints ſhall have their Lots there alſo.

4. *Stand in the Lot at the end of the days. Go till the end be.* What end is this? It hath reference to *v.* 6. *How long ſhall it be to the end of theſe wonders?* v. 7. *It ſhall be for a time, times, and a half; and when he ſhall have accompliſhed to ſcatter the power of the holy People, then all theſe things ſhall be finiſhed.* Whereby he underſtands the end of the *Jews* trouble, which will be at the Battel of *Armageddon*. Now at the end of theſe days of trouble, and immediately after this tribulation, as Chriſt ſhall appear, ſo *Daniel ſhall ſtand up from the dead*; even in the end of the days: What days? Doubtleſs the One thouſand three hundred and thirty-five days, which were laſt mentioned. Bleſſed is he that cometh to them, becauſe then the Saints trouble will end. And in the end of theſe days, *Daniel*, and the reſt of the dead Saints, ſhall ſtand in their Lot, and inherit the Kingdom prepared for them, and promiſed to them. So here we find the Firſt Reſurrection, of which it's ſaid, *Bleſſed and holy is he that hath part in it.*

Arg. 5. Luke 19. 11, *&c.* He ſpake a Parable, becauſe they thought the Kingdom of God ſhould immediately appear. The ſcope of this Parable ſhews, that there was to be a Kingdom of God;

and

and ſuch a Kingdom which was not in Being at that time, neither was immediately to appear, but after a long time. *Matth.* 25. 19. For Chriſt was firſt to go to Heaven to receive a Kingdom, and after that to return to the Earth to adminiſter the ſame, *v.* 12. Now this is not meant of his Spiritual Kingdom alone; for that was then in being, and immediately to appear more eminently. Of this Chriſt ſaid, *Luke* 17. 21. *The Kingdom of God is among you, which cometh not with obſervation,* οὐκ ἔρχεται, it doth not now come with Splendor and Majeſty: for Chriſt came not then to be Miniſtred to, but to Miniſter. Somewhat more then muſt be underſtood, even that Kingdom which ſhall appear at Chriſt's return; which will be the Spiritual Kingdom, growing up to its due height and perfection: And alſo that outward and viſible Kingdom, which Chriſt ſhall have over the whole Creation; ſo that all ſhall bow to him: and neither evil Spirits, nor wicked Men, ſhall have any thing to do in matter of Rule and and Government. This Kingdom will come with obſervation: *For as the Lightning ſhineth from one part under Heaven to the other, ſo ſhall the Son of Man be in his day.* Then *Abraham*, and *Iſaac*, and *Jacob*, aud all the Prophets ſhall be ſeen in the Kingdom of God; and they ſhall come from the Eaſt, and the Weſt, and North, and South, and ſhall ſit down with them in that Kingdom, *Matth.* 13. 28, 29. which hints a Kingdom on Earth; for the Eaſt, Weſt, North, and South-parts of the Earth, are not ſo called in relation to Heaven, but with reference to ſome place on Earth. For the farther clearing of this, we may obſerve, That there are in the Government two

eminent

eminent prefigurations of this Kingdom.

The firſt is, Chriſt's riding in triumph into *Jeruſalem*, Matth. 21. 8. *The Multitude ſpread their Garments, and cut down Branches from the Trees, and cried* Hoſanna *to the Son of* David, *bleſſed be he that cometh in the Name of the Lord.* Mark 11. 10. *Bleſſed be the Kingdom of our Father* David, *that comes in the Name of the Lord:* It came then in a ſmall degree of it. And when Chriſt ſhall come in his Kingdom at laſt, then the *Jews* ſhall ſee him, and ſay as the Multitudes did then, *Bleſſed is he that cometh in the Name of the Lord*, Matth. 23. 39. And that which Chriſt did then, ſeems to foretell two things which he ſhall do at his coming:

1. He ſhall purge his Temple: When he rode into *Jeruſalem*, he went to the Temple of God, and caſt out thoſe that bought and ſold in it. Chriſt will throughly purge his Temple when he comes, and make it the *Houſe of Prayer*. The Church ſhall be a *Mountain of Holineſs*, and that new World the Habitation of Juſtice.

2. Chriſt will heal Infirmities, *v.* 14. The Blind and the Lame came to him in the Temple, and he healed them. At his firſt coming, he healed all manner of bodily Infirmities. At his next, he will heal, not only bodily, but ſpiritual Infirmities, more eminently than at his firſt coming.

The ſecond prefiguration of Chriſt's coming was his transfiguration; of which we read, *Mat.* 17. 2. Chriſt ſaid, Chap. 16. 28. *There be ſome ſtanding here which ſhall not taſte of death, till they ſee the Son of Man coming in his Kingdom.* And we may obſerve to whom Chriſt ſpake this. It was to his Diſciples, *v.* 24. Jeſus ſaid to his Diſciples, and

and ſo continues his Speech to them, till he ſpake theſe words. Now although *Mark* ſaith, that he called the People to him with his Diſciples, yet he directs his Speech to the Diſciples eſpecially; and therefore we may conceive, that when he ſaid, there be ſome ſtanding here, *&c.* he means ſome of his Diſciples, and not all of them; and then it follows, *After ſix days Jeſus taketh with him* Peter, *and* James, *and* John. So they were the ſame here meant. And his transfiguration before them was a type of his coming in his Kingdom. This ſenſe hath a great confirmation from 2 *Pet.* 1. 16, 17. *We have not followed cunningly deviſed Fables, when we made known unto you the power, and coming of Chriſt, but were Eye-witneſſes of his Majeſty.* As if he had ſaid, the power, and coming of Chriſt was that which was ſhewn us: for when we ſaw him on the Holy mount, with his Face ſhining, and his Rayment gliſtering, we ſaw his power, and coming; and the glory in which he ſhall appear. This is meant of his ſecond coming, of which we read, Chap. 3. where he ſpeaks of the Scoffers that ſhould ask, *where is the promiſe of his coming?* Many look upon this glorious truth, of Chriſt's coming to reign upon Earth, as a cunningly deviſed Fable; but ſaith *Peter*, it is not ſo; for that which we have ſeen with our Eyes, declare we unto you. How, and when did they, ſee it? When they were with him in the Holy Mount, and ſaw him transfigured before them. Then they ſaw it in a *Præludium* of it. So when *Peter* ſpake of the power and coming of Chriſt, and of the new Heavens, and new Earth, 'twas that which he was an Eye-witneſs of at his transfiguration. Hence three things may be concluded. 1. When

1. When Chriſt ſhall come, he ſhall come in his Kingdom.

2. The raiſed, and changed Saints ſhall then appear with him in glory; of which the appearing of *Moſes*, and *Elias* was a type.

3. When Chriſt ſhall come in glory, and the raiſed, and changed Saints ſhall appear with him in glory, then there ſhall be other Saints in an inferiour ſtate, who may ſometimes ſee Chriſt, and the glorified Saints, and have ſome converſe with them. Thus was it when *Peter*, and *James*, and *John* ſaw, as Chriſt; ſo *Moſes*, and *Elias*: and why may it not be thus after the coming of Chriſt? We may the better conceive it, ſeeing thoſe Saints, which ſhall be in an inferiour ſtate to the glorified ones, will be much better capacitated for converſe with them, than *Peter*, and *James*, and *John* were at that time.

Arg. 6. The laſt argument ſhall be taken from *Rev.* 20. where Satans binding, Chriſts reign, and the reſurrection of the dead Saints to reign with Chriſt, and all for one thouſand years, are plainly declared. Take the particulars in their order.

1. The binding of Satan for one thouſand years: Concerning which obſerve, Firſt, the deſcription of him that ſhall be bound, who is ſet forth under ſeveral names. He is called the Dragon, to ſet forth his cruelty, being full of rage and wrath: and the old Serpent, to note his ſubtilty, and cunning craftineſs to deceive: then the Devil, a calumnator, the accuſer of the Brethren: and laſtly, Satan, the adverſary, the great Enemy of God and godlineſs, of Chriſt and Chriſtianity; the hater of all men, but eſpecially of

the houſhold of faith. 1 *Pet.* 5. 8. *Your adverſary the Devil.* Now from this variety of Names we may conclude, that this binding will not be partial, and in ſome reſpects onely, as they ſay, who hold that he was bound at Chriſts Paſſion, or at *Conſtantines* time; but total, and abſolute, from deceiving or doing miſchief, in any kind whatſoever. He ſhall be bound as a Dragon, and not be able to devour, perſecute, caſt into Priſon, or to caſt a flood out of his mouth to ſwallow up the Saints. He ſhall be bound as a Serpent, and not tempt or beguile. As a Devil, he ſhall not accuſe the Brethren; and as Satan, for though he ſhall continue an adverſary, yet he ſhall not be an adverſary, going up and down as a roaring Lion, ſeeking whom he may devour. In a word, he ſhall be bound up as God of this world, and Prince of the power of the Air, and as a ſpirit working in the Children of diſobedience. This total binding will appear, by conſidering, Secondly, the manner of his binding, and the reſtraint which will be put upon him. He ſhall be bound, and caſt into the bottomleſs pit, and a Seal ſet upon him: his Priſon will be made ſure, he ſhall not break Priſon, ſhall at laſt be a cloſe Priſoner himſelf. And for what end muſt he be thus ſhut up? That he ſhould deceive the Nations no more, till the thouſand years be finiſhed: In this time he ſhall not be ſuffered ſo much as to enter into an Herd of Swine. Now theſe things being well conſidered, we may conclude that theſe thouſand years are not paſt already; they did not begin at *Conſtantines* time. For when did Satan deceive the Nations more, than within that thouſand years, by bringing forth *Mahomet*, the

the falſe Prophet in the Eaſt, and by the revelation of the Man of Sin in the Weſt. Surely, theſe ſo many expreſſions ſignifie little, or nothing, if the thouſand years be paſt already. Thirdly,

Take notice of the time how long he ſhall be bound, one thouſand years. The time of the Beaſt's reign, and of the Witneſſes propheſying in Sackcloth, is given out by Days, and 'tis concluded that a Day, is put for a Year, according to *Ezek.* 4. 6. *I have given thee a Day for a Year*: but the time of Satans being bound, and of the Saints reign, is ſet forth by years. And we may conceive this reaſon, why the time of Saints ſufferings is given forth in a myſtery. God had in this, reſpect to his Servants weakneſs. If it had been given forth plainly, it might have been ſome matter of diſcouragment to the Saints, to think that the Beaſt ſhould reign ſo long in the World. The time of Satans being bound, and the Saints reign, is plainly declared to be for a thouſand years, that the People of God might have the more joy in the expectation of it. God would not that his People's Sorrow ſhould be a full Sorrow, but would have their Joy to be a full Joy.

Fourthly, obſerve what follows the thouſand years of Satans being bound *v.* 3. He muſt be looſed a little ſeaſon. *v.* 8. He ſhall deceive the Nations, *Gog* and *Magog*, who being gathered ſhall be deſtroyed by Fire from Heaven: and all muſt be done in a little ſeaſon. Now if the thouſand years be paſt, when was the Prophecy of *Gog*, and *Magog*, fulfilled? Beſides, when *Gog*, and *Magog* ſhall be deſtroyed, then next the laſt Judgment of the wicked follows, *Rev.* 20. 12. Thus much of Satans being bound.

2. Chriſt's Kingdom is here foretold; they reigned with Chriſt. So Chriſt reigns: he will at this time take to himſelf his great power, and reign; and at the ſounding of the ſeventh Trumpet, the Kingdoms of the world ſhall become his Kingdoms, and his reign will be perſonal; and thence the Name of the City ſhall be, *The Lord is there.*

3. The dead Saints ſhall be raiſed to reign with Chriſt, *v.* 3. *They lived and reigned with Chriſt.* That is, by a reſurrection, as after follows; and this is called the firſt Reſurrection. Now the great queſtion is, what Reſurrection is here meant? For the clearing of which, conſider, that 'tis not a ſpiritual Reſurrection which is here meant; For,

Firſt, this is a Reſurrection of Saints, who before had paſt through a Spiritual Reſurrection. For who are they that ſhall live, and reign, or be raiſed and reign? Thoſe that were beheaded for the Teſtimony of Jeſus, and word of God, and would not worſhip the Beaſt, *&c.* Theſe live and reign, and of theſe is the firſt Reſurrection. Now are not theſe to be judged Saints: have not they part in a Spiritual Reſurrection, before they thus ſtand it out againſt the Beaſt, and before they have part in the firſt Reſurrection? Shall we ſo much offend againſt the generation of theſe juſt ones, as to account them to be a company of perſons dead in Sins, when they bear ſuch a Teſtimony for Chriſt, againſt Antichriſt, and ſeal it with their Blood? it's therefore moſt evident that this firſt Reſurrection is of dead Saints, and not of Sinners dead in Sins: And in this ſenſe we may take thoſe words, *Bleſſed and holy is he that hath part in the firſt Reſurrection.* 'Tis a Reſurrection of holy ones.

2. Theſe

2. Thoſe that were dead before they had part in the firſt Reſurrection, and the reſt of the dead who have no part in it, after mentioned, are to be conceived to be under the ſame kind of Death. So that if thoſe that have part in the firſt Reſurrection were ſuch who were ſpiritually dead, then the reſt of the dead muſt be ſuch. And if thoſe that live again, live by a bodily reſurrection, then thoſe that do not live again are ſuch who remain under the power of a bodily death. And if ſuch as live again, ſhall be ſuch as ſhal be raiſed from a civil death, as the witneſſes will be, then thoſe that do not live again, will be ſuch who ſhall remain under a civil death: ſo that the firſt, and ſecond reſurrection, muſt be of the ſame kind. Hence then it will follow

Firſt, If thoſe that live and reign, be ſuch as live ſpirituall, then thoſe that do not live again, muſt be ſuch who remain ſpiritually dead; and ſo, then it follows, that in the time of the thouſand years there will be no Converſion. For the reſt of the dead lived not again till, *&c.*

Secondly, If the living again be meant only of a Civil Reſurrection of Saints, from a perſecuted condition, into a quiet and ruling ſtate: Then the reſt of the dead that live not again, muſt be other Saints in a low, and afflicted ſtate. So ſome Saints ſhall live, and reign for a thouſand years, and others ſhall be afflicted, and perſecuted all that time, which is directly contrary to Scripture; for the greatneſs of the Kingdom under the whole Heaven ſhall be given to the Saints. What remains then, but that we conclude, this firſt Reſurrection to be of dead Saints, from a bodily death, at the begining of the thouſand years; and

the living again of the reſt of the dead, to be meant of the reſurrection of the Wicked, after the finiſhing of them.

4. All the dead Saints ſhall be partakers of this firſt reſurrection, and not onely the Martyrs who ſuffered a bodily death: For *Abraham*, *Iſaac*, and *Jacob*, who died a natural death, and did not ſuffer Martyrdom, ſhall be raiſed, and be in that Kingdom of God, *Matth.* 8. 11. *Luke* 13. 28. Again, *Rev.* 11. 18. *The time of the dead is come, that they ſhould be judged, and that thou ſhouldeſt give reward to thy Servants, the Prophets, and to all that fear thy Name.* So this Firſt Reſurrection muſt be of all Saints, even as many as fear the Name of God. And this ſhall be when the Seventh Angel ſounds his Trumpet, and *the Kingdoms of the World ſhall become the Kingdoms of Chriſt.* Therefore when 'tis ſaid, *the beheaded Saints ſhall live and reign*; all are hereby meant, that have been liable to perſecution and trouble: for all the Saints from the beginning have ſuffered, one way or other. None have been free from Satan's temptations, and few from Perſecution, in one kind or other. Thoſe that have not been perſecuted as *Abel*, to death, haply have been perſecuted as *Iſaac* was by *Iſhmael*. Satan hath been bruiſing the Heel of the Church from the beginning, and will do it till his Head be bruiſed, which will be at the beginning of the thouſand years; and ſo bruiſed, that he ſhall not recover any thing of Dominion, till the end of them; and then he ſhall deceive the Nations, but not hurt the Saints. 'Twill be but a vain Attempt againſt them. He ſhall not touch them, and there ſhall not ſo much as an hair of

their

heir head periſh. Thus far concerning the Arguments for the Perſonal Reign.

In the next place, ſome Objections againſt it ſhall be anſwered.

Object. 1. *John* 18. 36. *My Kingdom is not of this World.*

A. The meaning can't be, that Chriſt ſhall not have the Government of the World; for he is King over all the Earth *de jure*, and ſhall be *de facto*. He hath Right to rule, and ſhall at laſt rule according to his Right. That we may the better underſtand this place, let ſome other Scriptures in the firſt place be compared with it; and then let this Scripture it ſelf be conſidered. For other Scriptures, ſee *Pſa.* 96. 11, 12, 13. *Let the Heavens rejoyce, and the Earth be glad; let the Field be joyful, and all that is therein; then ſhall the Trees of the Wood rejoyce before the Lord, for he cometh, he cometh to judge the World in righteouſneſs, and the People with truth.* Whence is it that the Creatures ſhall thus rejoyce with the Saints? Becauſe they ſhall be delivered from the bondage of corruption, into the Glorious Liberty of the Sons of God; and Satan and Antichriſt ſhall not have dominion over them, but all will be in ſubjection to Chriſt. See alſo *Pſal.* 97. The Contents of which in the *Syr.* Verſion, are theſe; *David* foretels the coming of Chriſt, and his laſt appearance: and the *Sept.* gives it this Title, Ψαλμὸς τῷ Δαυὶδ ὅτε ἡ γῆ αὐτῷ κατῴκισται. A Pſalm of *David*; *Quando terra ejus reſtituta eſt, vel quando ſtabilita eſt*; When his Earth was reſtored, or eſtabliſhed. It is a Pſalm fitted for the time of Chriſt's coming to reign, and of the reſtitution of all things, *v.* 2, 3. *Righteouſneſs and Judgment are the*

habitation of his Throne; a fire goeth before him, and burneth up his Enemies round about him: Which may well be judged to have reference to the Battel of *Armageddon*, and the Conflagration which *Peter* foretels. This Title is the more to be taken notice of, becauſe it agrees with what is ſaid of *Chriſt*, Iſa. 44. 8. *He is given for a Covenant to eſtabliſh the Earth*; or to raiſe it up. *Chriſt*'s Throne ſhall be eſtabliſhed in the Earth, and then the Earth ſhall be eſtabliſhed in a peaceable and proſperous eſtate. Before it *reels like a Drunkard*, Iſa. 24. 22. and *Nimrods* will fill it *with violence:* But *Chriſt* reigning, he ſhall eſtabliſh it upon a Foundation of Righteouſneſs, the effect of which ſhall be Peace. *Rev.* 11. 15. *The Kingdoms of this World are become the Kingdoms of Chriſt:* Though *Chriſt* ſaith, *My Kingdom is not of this world*; yet the Kingdoms of the World muſt at laſt be his. *If it were of this world, and now to be ſet up, then would my Servants fight, νῦν δὲ, but now my kingdom is not from hence.* At this time it is not to be ſet up over the World, neither is it now to be from hence; I ſhall not, my Servants will not contend for it; But the time will come, when I will in my Majeſty ride proſperouſly, becauſe of truth, meekneſs, and righteouſneſs.

Next, let this place it ſelf be conſidered; and firſt, What was the occaſion of theſe words; *Pilate* asks Chriſt, *Art thou the King of the Jews?* this Chriſt doth not deny, but asks another Queſtion, *Speakeſt thou this of thy ſelf?* And then Chriſt replies, *My Kingdom is not of this world:* As if he had ſaid, I am indeed the King of the *Jews*, but they now reject me, and will not that I ſhould reign over them; they will have no King

but

but *Cæſar*, therefore let them ſuffer from *Cæſar*, and let their City be deſtroyed and left deſolate, till the times of the *Gentiles* ſhall be fulfilled, and then the Kingdom ſhall be reſtored to *Iſrael*. Secondly, what follows? There was a Providence ordering that Inſcription, *Jeſus of* Nazareth, *the King of the Jews*. A time muſt be when Chriſt ſhall be the King of the *Jews*. Hoſ. 2. 5. *The Children of Iſrael ſhall ſeek the Lord, and* David *their King*. *Pilate* asks him again, *Art thou a King?* He anſwers, *Thou ſayeſt that I am a King*. Thou ſayeſt that which indeed I am: which he witneſſeth in the next words; *For this cauſe was I born, and came into the world, that I might bear witneſs to the truth*. And if Chriſt was for this end born, then the Saints are new born, and Miniſters called to bear witneſs to this truth. And 'tis obſervable, that after all this, *Pilate* juſtifies Chriſt thus far, *I find no fault in him*. Surely as the High Prieſt ſpake not of himſelf, but being High Prieſt propheſied, *That it was expedient that one ſhould die for that Nation*; ſo *Pilate* propheſied, in the Inſcription which was ſet over him, that Chriſt ſhould be the King of that Nation; and as once *Balaam* and *Saul* were among the Prophets, ſo was *Pilate* alſo when he wrote that Inſcription, and would not yield to an alteration of it. Chriſt's great Enemies bear witneſs to his Prieſtly and his Kingly Office. Thus much for anſwer to this Objection, and for the clearing of this place, which now appears to be, not againſt, but for this truth of Chriſt's Kingdom.

Object. 2. *All that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.*

A. Other Scriptures, and thoſe not a few, do plainly declare a ſtate of freedom from perſecution

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at laſt: *They ſhall ſit under their Vines and Fig-trees, and have none to make them afraid. Their Enemies ſhall come bending to them, and bow themſelves down at the ſoles of their feet.* How ſhall theſe Scriptures be reconciled with the former? *Acts* 14.22. *We muſt through many tribulations enter into the Kingdom of God.* As Saints now muſt look to go to Heaven through tribulations, ſo the Church muſt for a long time endure tribulation: but at laſt it ſhall get through it into the Kingdom of God, which ſhall be upon Earth, in which Chriſt ſhall reign, and the Saints with him; then time ſhall be no more; that is, troublous times, perſecuting, ſuffering-times ſhall be no more, but then ſhall be the day of the Son of man. So *diſtingue tempora, & concordabunt Scripturæ*; ſtate the times aright, and Scriptures will agree. In the day of the Man of Sin, Saints ſuffer; in the days of the Son of Man, they ſhall have reſt.

Obj. 3. *Satan being looſed out of his Priſon ſhall deceive the Nations, and gather them to Battel, and compaſs the Camp of the Saints, and the beloved City: Now can it be thought that they ſhall dare to do this, if they ſhall know Chriſt and the glorified Saints to be there; and ſhall they be expoſed to Battel and oppoſitions.*

A. 1. Sin, eſpecially malicious wickedneſs, is daring and deſperate. What will it not attempt, when there is the ſweetneſs of Revenge tempting to it? And malice loves to ſhew it ſelf, though it can't do the utmoſt it would. *Rev.* 16. 9. Thoſe that are ſcorched with great heat, blaſpheme the Name of God, who had power over thoſe Plagues. When they can't free themſelves of thoſe Plagues, and have no power over thoſe Plagues,

Plagues, they blaſpheme him that hath: they do what they can, when they can't do the utmoſt they would, for Revenge. No doubt but at this time the Devil will find much of malice and envy, at the power and proſperity of the Saints, which will give him the more advantage to deceive the Nations. The power of malice, and of a deſire of Revenge is ſo great, that it makes Men run the hazard of loſing their own lives, to be avenged on thoſe they hate. And this no doubt will be raiſed to ſuch an height in wicked men at that time, that it will make them run headlong into a deſperate deſign; and as oppreſſion makes wiſe Men mad, ſo malice and envy, will then make wicked Men mad.

2. Somewhat like to this hath been done: There were many glorious appearances of God in *Egypt*, and at the Red Sea; great Wonders were wrought, yet after this *Pharaoh* purſues the *Iſraelites*, and overtakes them. God makes a way in the Sea, and a path in the mighty Waters, and *Pharaoh* was ſo hardned as to follow after them in the Sea, where the whole Hoſt of *Egypt* was drowned. And after all the *Amalekites* muſt needs know what God had done for the *Iſraelites*, yet they would fight againſt *Iſrael*. And *Baalam* knew the preſence of the Lord with the *Iſraelites*, and could ſay, *The Lord his God is with him, and the ſhout of a King is among them, even the ſame King who ſhall have his Throne in the New* Jeruſalem: Yet notwithſtanding this, he did what he could to curſe *Iſrael*, and gave pernicious Counſel againſt them to the *Midianites*. This he did, though he knew that *Iſrael* ſhould drink of the Blood of the Slain, as they did his. Theſe things being conſider-

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ed, why ſhould it be lookt on as a thing incredible, that the Nations ſhould gather againſt the beloved City, though Chriſt ſhall be in it, and it ſhall be known by this Name, *The Lord is there?*

3. The evil Angels rebelled in Heaven, and began a War there: This they did when they were in the preſence of God; and if they did this in Heaven, no wonder that they ſhould be ſo ready to do it on Earth: though they know the effect will be their being caſt into the Lake of Fire. And if evil Angels ſhall act thus deſperately againſt a known Chri.., to their own known torment, then we may conceive it alſo of *Gog* and *Magog*; ſeeing they will have the like Deviliſh Malice, and the old Serpent deceiving them.

4. This will be but a gathering againſt the Camp of the Saints, and the beloved City; like the *Sodomites* compaſſing *Lot*'s Houſe round, where the Lord was, who ſmote them with blindneſs, and after deſtroyed them with Fire and Brimſtone: So here will be a gathering to Battel, but no Battel, for Fire from Heaven will deſtroy them. So that all this will not be to the leaſt hurt of Saints: They gather againſt, but get no Victory over them: They compaſs the Saints, but do not conquer them. *Pharaoh* purſued, but did not touch one *Iſraelite*: Not one *Iſraelite* was hurt, and no one of *Pharaoh*'s Hoſt eſcaped.

Thus will it be with *Gog* and *Magog*; not one of them ſhall eſcape burning, and not one Saint ſhall periſh, or not ſo much as one hair of any of their Heads. So this gathering will not be to the hurt, nay not affrightment of the Saints, for terror ſhall not come nigh them. But as when the Heathen rage, and Rulers take Counſel againſt the

Lord,

Lord, he that ſits in Heaven laughs, and hath them in deriſion. So the Saints in the beloved City, and in the Camp of the Saints, ſhall but laugh at *Gog* and *Magog*, and the vaſt Multitudes with them, and have them in deriſion.

Object. 4. *The laſt Enemy that ſhall be deſtroyed is Death*, 1 *Cor.* 15. 26. This is deſtroyed to Saints by their Reſurrection; and therefore it may ſeem to follow hence, that there will not be a Firſt Reſurrection of dead Saints, at the beginning of the thouſand years; becauſe long after this the Saints will have Enemies, as *Gog* and *Magog*, when the thouſand years ſhall be finiſhed. If Death be the laſt Enemy which ſhall be deſtroyed, then the Reſurrection of dead Saints will not be till after the deſtruction of *Gog* and *Magog*.

A. The words may be thus rendred: Death which is the laſt Enemy ſhall be deſtroyed. But it doth not hence follow, that Death ſhall be deſtroyed laſt of all: for ſome will be deſtroyed after Death.

For the Wicked, who have been Enemies to the Saints, ſhall be laſt of all ſent away into everlaſting puniſhment.

Q. *But how is Death the laſt Enemy, if after Saints ſhall be raiſed,* Gog and Magog *ſhall gather againſt them?*

A. Death is the laſt prevailing Enemy over a Saint. When this ſhall be deſtroyed, no Enemy after this ſhall prevail againſt the Saints, or do them any hurt.

Object.

Obj. 5. As the High Prieſt did enter once every year into the holy place, *Heb.* 9. 7. ſo *Chriſt* being an High Prieſt of good things to come, did by his own Blood enter into the holy place, which is Heaven, *verſe* 24. *Chriſt* is entred into Heaven it ſelf, to appear in the preſence of God for us. Hence it may be argued, that if *Chriſt* ſhall be a Mediator, and make interceſſion during the thouſand years, then he muſt continue in Heaven, which is the holy place.

A. 1. It muſt be acknowledged, that *Chriſt* ſhall continue his Mediation in the thouſand years: For in that time many will be called, much Grace will be given out; Saints will pray, and *Chriſt* will add Incenſe to their Prayers, and offer them on the Golden Altar.

2. The Holy of Holies, into which *Chriſt* is entred, is in the Heavenly *Jeruſalem*. As the holy place, which was the Figure of the true, was in old typical *Jeruſalem*, ſo the true is in *Jeruſalem* above, where *Chriſt* is.

3. When the New *Jeruſalem* ſhall come down out of Heaven, then the Holy of Holies will come down alſo, and *Chriſt* in it. Here obſerve, Firſt, the New *Jeruſalem* is deſcribed, as having a Figure like the Holy of Holies: *The length, and breadth, and heighth of the holy place were equal*, 1 Kings 6. 20. And the ſame is ſaid of the New *Jeruſalem*, Rev. 21. 16. Secondly, *Ezekiel*'s Temple, which is to ſet forth a Church on Earth, when the *Jews* ſhall be called, will have an Holy of Holies, *Chap.* 41. 14. *He meaſured the length twenty Cubits, and the breadth twenty Cubits before the Temple; and he ſaid unto me, this is the moſt holy place.* Not that which was the Figure, but

but the true. And this affords a ſtrong Argument, to prove that this Name, *The Lord is there*, intimates a perſonal preſence. For Chriſt muſt be perſonally preſent in the moſt holy place, to make interceſſion, which will be at laſt upon Earth. Thirdly, The Throne of God and of the Lamb, will be in this City, *Rev.* 22. 3. And Chriſt on this his Throne, ſitting at the right hand of God, and making interceſſion. Under the Law there was a two-fold Throne.

1. A Throne above upon the Ark, called the *Mercy Seat*, Exod. 25. 17. There the Lord promiſed to meet and commune with the High Prieſt. This was a Figure of the true, which is called *the Throne of Grace*, Heb. 4. 16. This Throne will be in the New *Jeruſalem*, and Chriſt a Prieſt upon it, *Zachar.* 6. 13. praying for, and diſpenſing Grace from it to the Saints.

2. A Throne of Judgment. *Solomon* made a great Throne of Ivory, there was not the like in any Kingdom, 1 *Kin.* 10. 18. And this was a part of *Jeruſalem*'s Glory of old, *Pſa.* 122. 5. *There are ſet Thrones of Judgment, the Thrones of the Houſe of* David; and upon *David*'s Throne muſt Chriſt ſit. Now when 'tis ſaid, the Throne of God, and and of the Lamb, ſhall be in it, this alſo is meant. And here let this one thing be obſerved: As Chriſt ſhall give to the Saints to ſit with him upon his Throne, ſo this is not meant of the Throne of Grace, where Chriſt is High Prieſt. True, they may go boldly to it, to obtain Mercy, becauſe Chriſt is there making interceſſion. But Saints ſhall not ſit there as joynt Mediators with Chriſt; though they are ſaid to be Prieſts, yet not Prieſts upon a Throne. But the Saints ſhall ſit with Chriſt upon

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his Throne of Judgment to whom they ſhall be Servants, in executing Juſtice and Judgment in the Earth. *Pſal.* 149. 9. *To execute upon them the Judgment written.* Chriſt ſhall write the Judgment, and they ſhall execute the Judgment written by him. This honour have all his Saints.

Having thus laid down ſome Arguments to prove the perſonal preſence of Chriſt in the beloved City, and ſome Objections againſt it being anſwered, that this great truth may be the better evidenced, let the laſt words of *David* be a little conſidered. Theſe we find in 2 *Sam.* 23. and *Pſal.* 72. In the former place, *v.* 1. 'tis ſaid, *Theſe be the laſt words of* David; and the Preface to what he had to utter, ſhews that they were things of very great weight, and very glorious truths. David *the Son of* Jeſſe *ſaid, and the Man who was raiſed up on high, the anointed of the God of* Jacob, *the ſweet Pſalmiſt of* Iſrael *ſaid, The ſpirit of the Lord ſpake by me, and his Word was in my Tongue, the God of* Iſrael *ſaid, the Rock of* Iſrael *ſpake to me. He that ruleth over Men muſt be juſt, ruling in the fear of the Lord.* As theſe words were a direction to *Solomon*, ſo chiefly a Prophecy concerning Chriſt, which may be thus rendered. *Be thou ruler over Men, juſt, ruling in the fear of the Lord. Davids* Sons ſucceeding him in Government, were not all ſuch. But Chriſt, who was made of the Seed of *David*, and is to ſit upon his Throne, ſhall be ſuch a Ruler. *He ſhall be as the light of the Morning, when the Sun ariſeth, even a Morning without Clouds, as the tender Graſs ſpringing out of the Earth by clear ſhining after Rain, v.* 4. Chriſt the Sun of Righteouſneſs, ſhall ariſe, he ſhall ſhine forth as the light of the Morning, after

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the long Night of Antichriſtian darkneſs; and then there ſhall be a Morning without Clouds. Chriſt ſhall come in Clouds, but being come, the Clouds ſhall paſs away, and the tender Graſs ſhall ſpring out of the Earth; they of the City ſhall multiply, and flouriſh like the Graſs of the Field. *David* did not expect it ſhould be thus in the Generations then immediately following. True, in the beginning of *Solomon*'s Reign there was a ſhort Morning without Clouds; but in his latter days he declined, and after him things grew much worſe. Hence he ſaith, *Although my Houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure.* As if he had ſaid, I ſee, by a Spirit of prophecy, that my ſucceſſors will not be all juſt, yet the Covenant made with me ſtands ſure, and ſhall be made good in him who is my Lord, and ſhall be my Son. And here is all my Salvation, and all my deſire. I ſee his day, and long for the great Salvation of it, and all my deſire is, that he may have a name above every name, and be exalted, and extolled, and be very high. I ſee the defections and deſolations of my Houſe, but look beyond theſe, and do well know, that a Rod ſhall come forth of the Stem of *Jeſſe*, and a branch ſhall grow out of his Roots, and the Spirit of the Lord ſhall reſt upon him, and he with Righteouſneſs ſhall judge the poor, and reprove with equity, for the meek of the Earth.

In the latter place, which is *Pſal.* 72. there is a Prayer added to this Prophecy, and the concluſion of theſe laſt prophetick words of *David*. The contents given of it are theſe: *David*, praying for *Solomon*, ſheweth the goodneſs and glory of his, in type, and in truth, of Chriſts Kingdom,

Several paſſages in it ſhew, that it muſt be meant of *Chriſt* chiefly; as *v.* 5. *They ſhall fear thee as long as Sun and Moon endure, throughout all Generations*: v. 7. *In his days ſhall the Righteous flouriſh, and abundance of peace, ſo long as the Moon endureth*: v. 17. *His Name ſhall be for ever, and men ſhall be bleſſed in him.* This was the promiſe made to *Abraham*, *In thy Seed ſhall all Nations be bleſſed*; that Seed was Chriſt. *Gal.* 3. 16. Glorious things are ſpoken of Chriſt's Kingdom in this *Pſalm.* He ſhall judge the people with Righteouſneſs. The Mountains, that is, Rulers, ſhall bring peace to the people. They ſhall not be the Mountains of Prey, but the Mountains of Peace. His Kingdom ſhall be univerſal, even to the ends of the Earth. An abſolute Victory will be gotten over his Enemies, they ſhall lick the Duſt; and the greateſt ſhall be made to bow to him. The Kings of *Tarſhiſh*, and of the *Iſles* ſhall bring Preſents, the Kings of *Sheba* and *Sebah* ſhall offer Gifts; yea all Kings ſhall fall down before him, all Nations ſhall ſerve him. And then will be the Churches full Redemption: *v.* 14. *He ſhall redeem their Soul from deceit and violence.* Now the fore-ſight of this glorious Kingdom, and of the happy Eſtate of the Church in it, makes *David* to break forth into Praiſes; *v.* 18. *Bleſſed be the Lord God, the God of* Iſrael, *who onely doth wondrous things; and bleſſed be his Glorious Name for ever, and ever, and let the whole Earth be filled with his Glory, Amen, and Amen.* And then he concludes this, and all other his *Pſalms*, with theſe words; *v.* 20 *The prayers of* David, *the Son of* Jeſſe, *are ended.* Whence may be gathered, that this *Pſalm* contains the remainder of the laſt words

words of *David*, and that this *Pſalm* was the laſt of *David*'s *Pſalms*, though it be not ſet laſt in the Book of *Pſalms*. For the clearing whereof, two things may be conſidered:

1. The *Pſalms* are not all placed according to the time of their compoſure, or the occaſion of them: for *Pſalm* the Third, is a *Pſalm* of *David* when he fled from *Abſalom*. Now many made before this, are ſet after it; as *Pſa.* 34. A *Pſalm* of *David*, when he changed his behaviour before *Abimelech*. And *Pſa.* 51. A *Pſalm* of *David*, when *Nathan* the Prophet came to him, after he had gone in to *Bathſheba*. Soe alſo *Pſa.* 57, and 63. So then, this may be the laſt, though not ſet laſt.

2. The *Pſalm* it ſelf gives us ground to conclude that it was the laſt, and made by *David* a little before his death: For thus he begins it, *Give the King thy Judgments, O God:* Which ſhews, that *Solomon* was now made king, for ſo he is here called. And this *Pſalm* was made when both Father and Son were Kings. *Give the King thy Judgments:* There *David* is called King; *and thy Righteouſneſs to the King's Son:* There *Solomon* is called King. And that *Solomon* was King, *David*'s own words do declare, 1 *Kin.* 1. 48. *Bleſſed be the Lord God of Iſrael, which hath given me one to ſit upon my Throne, mine Eyes alſo ſeeing it.* By this 'tis evident, that the plain literal ſenſe may ſtand; that this was the laſt of the *Pſalms* of the ſweet *Pſalmiſt* of *Iſrael*, who never ſung more ſweetly than now. And to this, theſe three things may be added:

1. The matter of this *Pſalm* contains that which was the ſum and ſcope of *David*'s Prayers, even

that *Chriſt* might reign glorioufly, and that in his days the Righteous might flouriſh. This is all my deſire, and in this my Prayers will reach their end.

2. *David* being carried in ſpirit to the Day of *Chriſt's* glorious reign, and being ſet in the View of his bleſſed Kingdom, and ſeeing him breaking Oppreſſors in pieces, and perfecting that which concerns the *Saints*; and at laſt delivering up the Kingdom to God the Father, breaks out into this joyful Acclamation, *The Prayers of* David *the Son of* Jeſſe *are ended.* They are *fulfilled*, and *fully accompliſhed*, they are all *conſummated.* So much is in the *Hebrew* word כלו the Prayers of *David*, and of all the Saints, will at laſt have a full accompliſhment; and Faith may, even as God doth, *call the things that are not, as though they were.* So by a voice of Faith he might well ſay, *The Prayers of* David *the Son of* Jeſſe *are fulfilled.*

3. When *Chriſt* ſhall take to himſelf his great Power, and Reign, and ſhall have put down all that is to be put down, and ſhall preſent all the Saints faultleſs before the preſence of his Glory, with exceeding Joy, then Prayers will be ended. As the Prayers of Saints, ſo *Chriſt's* alſo, who is *David* the Son of *Jeſſe. Hoſ.* 3. 5. *They ſhall ſerve the Lord, and* David their *King:* There *Chriſt* is called *David*; And *Iſa* 11. *A Rod ſhall come forth of the Stem of* Jeſſe: there he is the Son of *Jeſſe:* So the Prayers of this *David* the Son of *Jeſſe* will be ended. All that ever he prayed for will be accompliſhed; yea, all that he hath to pray for, will be granted: For then all the good things contained in God's Decrees ſhall be brought forth: and

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whatever *Chriſt* hath purchaſed for, ſhall be enjoyed by the Saints: All Promiſes will be *fulfilled* to them, and all the deſires of their hearts given them. And then, as Faith will be ſwallowed up in Viſion, and Hope in Fruition, ſo Prayers will end in everlaſting Praiſes.

That the great things contained in this Prophecy, in which we have been thus running to and fro, may be the better underſtood, and improved, ſomewhat ſhall be added upon theſe following particulars:

1. The *Calling* of the *Jews*.
2. The *Reſtitution* of all things.
3. The *Deſcription* of the two *Beaſts*, Revelat. 13.
4. The *Day of Judgment*, and the *World's periſhing by Fire*.
5. Some *Signs* of the times when the *Fall* of *Babylon* is at hand.
6. Some *Advantages* which the *knowledge* of theſe *Truths* will afford.
7. The *Concluſion* of all, in ſome *Counſels* and *Directions*.

1. *The Calling of the Jews.*

We may conceive that there will be a twofold *Calling* of the *Jews*: A Firſt *Calling* will be at the ending of the One thouſand two hundred and ninety days, *Dan.* 12. 11. At that time the *Jews Deliverance* will begin, and there will be then a *calling* and a *gathering* of them: But at this time many will be *called*, but not ſo many choſen. This

calling will be inward, and effectual to ſome; but to many but outward, and in profeſſion only; For after this their calling, they will have many Enemies, cauſing great trouble to them: *Dan.* 11. 31. there is mention of an Enemy; and 'tis ſaid, *Arms ſhall ſtand on his part, and they ſhall pollute the Sanctuary of ſtrength*: And, *v.* 45. *He ſhall plant the Tabernacle of his Palace in the glorious holy Mountain.* Zach. 14. 2. *I will gather all Nations againſt Jeruſalem, and the City ſhall be taken.* Now as this will be a time of great tryal, ſo many of the *Jews* ſhall fall away. *Dan.* 11. 30. This Enemy ſhall have indignation againſt the holy Covenant, and have intelligence with them that forſake it; *v.* 33. ſome he ſhall corrupt by flatteries; and ſome of them of underſtanding ſhall fall: ſome ſuch as *Peter*, and others ſuch as *Judas*.

The ſecond Calling will be at the end of one thouſand three hundred and thirty five days; which is forty and five years more than the former number: 'tis ſaid, *bleſſed is he that cometh to theſe days.* At this time all *Iſrael* will be ſaved, as from their perſecuting Enemies, ſo from ſin: and all will be called, and choſen, and faithful. *Rev.* 19. *Thy People ſhall be all righteous, Iſa.* 60. 21. All ſhall be effectually called, and their Children ſhall be as aforetime, *Jer.* 30. 20. theſe ſhall be of the Church, and like *John Baptiſt*, ſhall be ſanctified from the Womb. No *Noah* ſhall have a curſed *Cham*, no *Iſaac* a prophane *Eſau*, for this would be a grief of heart, contrary to that promiſe, *there ſhall be no ſorrow.* God ſhall put the Law in the mind, and write it in the heart, and they ſhall no more teach every man his Neighbour, ſaying, *know the Lord*; for

for all ſhall know him, from the leaſt even to the greateſt of them. They may need to be inſtructed farther in the knowledge of the *Meſſias*, but no need to be taught which is the *Meſſias*; no need to be taught as *Andrew* did *Peter*, *Joh.*1. 41. *We have found the* Meſſias; as the Woman of *Samaria* did the *Samaritans*, *Come ſee the man which told me all things that ever I did, is not this the Chriſt?* But they may then teach as *Aquila* and *Priſcilla* did *Apollo*, who inſtructed him in the way of God more perfectly. This ſecond Calling appears, *Zach.* 13.9. *Two parts ſhall be cut off, and dye, and I will bring the third part through the fire, and will refine and try them: I will ſay, it is my People; they ſhall ſay, the Lord is my God.* And we may conceive, that this ſecond Calling will be by means of the perſonal appearing of Chriſt. *Zach.* 12. 10. *They ſhall look upon me whom they have pierced, and mourn. Rev.*1.7. *Every eye ſhall ſee him*; they alſo which pierced him: Not only *Judah* which pierced Chriſt, but alſo the ten Tribes, Thus as *Paul* was converted by ſeeing Chriſt, ſo ſhall the *Jews*, And after this, *Joſeph* and *Judah* ſhall become one, and one King ſhall be to them all: And then every Tribe ſhall be in its portion in the Land, and the Patriarchs, Prophets, Apoſtles, and all Saints coming with Chriſt, ſhall ſtand in their Lot in the City.

2. The Reſtitution of all things.

We read of a twofold Reſtitution of all things. The firſt by *Elias*, the ſecond by Chriſt.

1. By *Elias*, *Mat.* 17, 12. *Elias ſhall firſt come, and reſtore all things; but I ſay, Elias is come already.* The occaſion of what was ſpoken of *Elias*, was Chriſt's transfiguration, which did prefigure his coming in glory: And the Diſciples from hence ſeem to conclude, that Chriſt ſhould then reign in glory. But this lay in the way, the Scribes ſay that *Elias* muſt firſt come. To which Chriſt gives an anſwer; in which two things are to be conſidered:

Firſt, *Elias ſhall come and reſtore all things.* Here's a plain aſſertion, *Elias ſhall come*: Which was ſpoken after *John Baptiſt* was come, and gone; And then this was a truth, *Elias ſhall come.*

Secondly, Chriſt anſwers, *Elias is come already.* So both are true, *Elias is come* and *Elias ſhall come.* As there is then a two fold coming of Chriſt, ſo a two-fold coming of *Elias*; for an *Elias* is a forerunner of Chriſt at both his comings. The firſt coming of *Elias* was foretold, *Iſa.* 40. 3. *The voice of one crying in the Wilderneſs*, *Mat.* 3. 1. 3. this was fulfilled in *John Baptiſt*: *This is he that was ſpoken of by Iſaias the Prophet*, And *Mat.* 17. 12. Chriſt ſaid that *John* was the *Elias* which was to precede his firſt coming. The ſecond coming of *Elias* is foretold. *Mal.* 3. 1. *Behold I ſend my Meſſenger, and he ſhall prepare the way before me, and the Lord whom ye ſeek ſhall ſuddenly come to his Temple, &c. Mal.* 4. 1. *The day cometh that ſhall burn as an Oven: v.* 5. *Behold I ſend you Elijah the Prophet.* Though theſe Prophecies had ſome degree of accompliſhment in *John Baptiſt*, yet certainly the full accompliſhment is yet to come. For an *Elias* ſhall be ſent before the coming of the great and dread-

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ful day of the Lord. Now this dreadful day muſt certainly be chiefly meant of the day of his ſecond coming. For, firſt, all here foretold cannot be ſaid to be fulfilled at his firſt coming: For did this day burn as an Oven, ſo that all the proud, and ſuch as did wickedly, were burnt up, and had not root or branch left them? This threat had not its accompliſhment at the deſtruction of *Jeruſalem*, for this happened ſeveral years after the firſt coming of Chriſt; 'tis promiſed, that at that time thoſe that fear the name of God, ſhould go forth, that is out of their bondage and afflicted ſtate, and ſhould tread down the wicked; ſo as that they ſhall be as aſhes under the ſoles of their feet. But no ſuch thing was done then, the Saints did not tread down the wicked. *Jeruſalem* was trodden down by the *Romans*. This Prediction doth well agree with other Prophecies, of the great deſtruction of *Chriſt's* and the Churches Enemies; and very much with *Peter's* Prophecy of the world's periſhing by fire. The time of *Chriſt's* firſt coming is called, The acceptable year of the Lord, and of proclaiming liberty to ſinners, to get forth from their ſpiritual Captivity. So 'tis expounded by *Chriſt*, *This day is this Scripture fulfilled in your ears*, *Luk.* 4. 21. Now how can that ſo ſweet a day ſpoken of by *Eſaias*, be the dreadful day ſpoken of by *Malachi*? *In this dreadful day the Sons of* Levi *ſhall be purified, and the Offerings of* Judah *and* Jeruſalem *ſhall be pleaſant as in the days of old.* This was not fulfilled at *Chriſt's* firſt coming; for then the Sons of *Levi* were the great Enemies of *Chriſt*, and had the chief hand in crucifying him: And then *Judah* and *Jeruſalem* killed the Prince of Life; ſo far were their Offerings

Offerings from being pleaſant, as in the days of old. By this it appears, that an *Elias* is yet to come, who ſhall reſtore all things, and that to the *Church* in general, and to the *Jews* in particular.

First, To the *Church* in general: The *Apoſtles* firſt preached the Goſpel, and were Witneſſes to *Chriſt*; they laid the Foundation, *which is Chriſt*, and built upon that Foundation, *Gold, Silver, and precious Stones:* Their Doctrine was pure, and the Truths they preached very precious: They laid no Commands upon the Diſciples, but what they received from the Lord: They planted and watered, and God gave an Increaſe. Doctrine was ſound, and ſaving; Diſcipline was good; Ordinances were rightly adminiſtred; and they were the true Worſhippers, who worſhipped the Father in Spirit and in Truth. They had the guidance of an infallible Spirit in what they did, as Apoſtles and Miniſters of *Chriſt*: But falſe Teachers quickly aroſe; the Evil One ſowed Tares; the Myſtery of Iniquity began to work; and there were thoſe who did build, Wood, Hay, and Stubble: Damnable Hereſies were brought in; and at laſt the Man of Sin was revealed, with whom came in Idolatry, Superſtition, and all kind of Abominations. But in the time of this departure from the Faith, Chriſt hath his faithful Witneſſes, bearing a teſtimony to the truth as it is in Jeſus. They propheſie when the Beaſt reigns, but in Sackcloth; and at laſt the Beaſt ſlays them: But after three days and half, the Spirit of Life enters into them, and they ſtand upon their Feet, and as they were ſown in weakneſs, ſo ſhall they be raiſed in power, and be the Angel flying in the

the midſt of Heaven with the everlaſting Goſpel. Now theſe raiſed Witneſſes, and this revived Miniſtry, will come in the ſpirit and power of *Elias*: And by the ſpirit of Chriſt's Mouth will the Man of Sin now be conſuming. And as *Elijah* did by Fire from Heaven convince the People, that the Lord was God, and *Baal* was no God; and by this occaſioned the deſtruction of the Prieſts of *Baal*: Even ſo ſhall the *Elias* which is to come, preach the everlaſting Goſpel; and by him Apoſtolical Doctrine, Ordinances, and Diſcipline ſhall be reſtored. And this Day ſhall declare Men's Works, of what ſort they are; and the Word preached ſhall be Fire, to burn up Wood, Hay, and Stubble. And then ſhall Popiſh Prieſts appear to be but as the Prieſts of *Baal*. Now by this means Unity ſhall be reſtored to the Church: For this *Elias* will be a bleſſed Peace-maker among the Saints, and ſhall make Brethren to dwell together in Unity, ſo that one ſhall not be of *Paul*, another of *Apollo*. Now ſometimes Fathers begetting, and Children begotten through the Goſpel, have fallen aſunder. But this *Elijah* ſhall turn the hearts of Fathers to their Children, and the hearts of Children to their Fathers: And that Promiſe will be fulfilled, *Phil.* 3. 15. *If in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.* And thus the Multitude of the Diſciples will be, as in the Apoſtle's days, of one Heart, and of one Soul.

Secondly, To the *Jews* in particular: For they ſhall be *called*, and be the *Children of the living God*. And ſo the *Adoption*, *Glory*, and *Covenants*, and giving of the *Law*, ſhall be reſtored to them, and more than they had under the *Law*. And we

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may well ſuppoſe that the *Elijah*, ſpoken of in *Malachy*, will be the means of the firſt *calling* of the *Jews*. For he ſhall turn the hearts of Fathers to their Children, and of Children to their Fathers. Through his Miniſtry the *Jews* ſhall come to have the ſame Hearts with their Fathers, *Abraham*, *Iſaac*, and *Jacob*. *Abraham believed God*, and his Faith was counted to him for Righteouſneſs, and he was obedient to the Commands of God. He ſaw *Chriſt's* day, and rejoyced. And at laſt the Children ſhall have the ſame heart with *Abraham* their Father. They ſhall believe unto Righteouſneſs, and rejoyce in *Chriſt's* day. And when *Abraham*, *Iſaac*, and *Jacob* ſhall be in the beloved City, then their hearts will be to their Children. So this *Elias* will be, as the Inſtrument of turning the Childrens hearts to their Fathers, ſo the occaſion of the Fathers turning their hearts to their Children. And now the diſobedient will be turned to the wiſdom of the Juſt; that is, of juſt *Abraham*. 'Tis to be obſerved, that the *Jews* great diſobedience was, in refuſing to hear Chriſt, and to obey the Goſpel which he preached, which was after *John Baptiſt* was beheaded. Now *Elias* muſt turn theſe diſobedient ones to the wiſdom of the Juſt; which ſhews, that there is an *Elias* yet to come, to reſtore all things: And when he comes, the Kingdom of the Spirit which was ſo evident, and eminent in the Apoſtles days, ſhall be reſtored. And then the Spirit in and by the Word ſhall mightily convince the World, wondering after the Beaſt, of their great Error therein, whereby they ſhall be made to hate the Whore, and to eat her Fleſh, and burn her with Fire. Thus much of the reſtoring all things, by an

2. Chriſt at his coming ſhall reſtore all things, *Acts* 3. 21. *The Heavens muſt receive him till the time of the reſtitution of all things.* Chriſt will come, and ſet all things right: *Elias* will reſtore all things of the Primitive Apoſtolical Eſtate: Chriſt will reſtore all things of the Primitive State of Innocency and Uprightneſs. *Elias*, all loſt through Antichriſt's Apoſtaſie, fore-told 1 *Tim.* 4. 1. Chriſt, all loſt by *Adam's* Apoſtaſie, and ſhall ſet the Saints in a better Eſtate than *Adam* had in Paradiſe. A particular deſcription of this Reſtitution is not to be expected; but we muſt reſt ſatisfied with thoſe generals which we have in Scripture about it. *Rev.* 21. 5. *He that ſitteth upon the Throne ſhall make all things new.* The Works of *Antichriſt*, yea all the Works of the Devil ſhall be deſtroyed: All *Babels* will be thrown down, and all Idols be utterly aboliſhed. The New *Heavens* and *Earth* will be created in ſuch Glory and Beauty, that the former ſhall not be remembred. And as Light, Grace, and Peace, ſhall be moſt plentifully and abundantly reſtored to the Church; ſo Righteouſneſs, Judgment, and Quietneſs to Civil States. No Inhabitant of the Beloved City ſhall ſay, *I am ſick.* None of the *New Earth* ſhall complain of violence, or wrong, then the Kingdom ſhall be reſtored to *Iſrael*; yea the Kingdom loſt by the *Firſt Adam*, ſhall be *reſtored* to the *Second.* And a *Paradiſe* will be reſtored with the *Tree of Life* in it. In a word, all the dead Saints ſhall be *reſtored*, and ſhall *live* and *reign* with *Chriſt.*

3. A deſcription of the two Beaſts mentioned, *Revel.* 13.

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As there hath been occaſion to mention the Beaſt, in the fore-going diſcourſe, ſo 'twill be requiſite to conſider the deſcription given of him in the Scriptures. Two are deſcribed in the place laſt cited. The firſt riſeth up out of the Sea, having *ſeven Heads*, and *ten Horns*, and upon his *Horns*, *ten Crowns*. Some are apt to conceive, that the *Roman Empire*, as Heatheniſh, was this Beaſt: But this can't be, becauſe this Beaſt is ſaid to continue *Fourty and two Moneths*. And beſides, the *Roman Empire*, as Heatheniſh, is that *Dragon* we read of, *Rev.* 12. 3. *A great red Dragon appeared, having ſeven Heads and ten Horns, and ten Crowns upon his Heads*. And this Dragon gives to the Beaſt riſing out of the Sea, his Power and Seat, which is *Rome*, and great Authority. And 'tis to be obſerved, that the Dragon hath Crowns upon his Heads; but this Beaſt on his ten Horns, which are the ten Kings, which give up their Power to the Beaſt. Now for the better underſtanding of what we find in this Chapter, about theſe two Beaſts, we may conſider that in Prophetical Style, ſometime by Beaſt is meant the Fourth Kingdom which was to be on Earth. *Dan.* 7. 23. *The fourth Beaſt ſhall be the fourth Kingdom. Revelat.* 17. 7. *I will ſhew thee the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath ſeven Heads, and ten Horns.* Here the Beaſt is the Fourth Kingdom; and the Woman riding the Beaſt, is the Ruler of this fourth Kingdom. And as ſometimes by Beaſt is meant the fourth Kingdom; ſo ſometimes the Head thereof is called the Beaſt. *Revel.* 11. 7. *The Beaſt that aſcendeth out of the bottomleſs Pit, ſhall make war*, &c. Where by Beaſt, the Pope, or Papal Head of this

fourth

fourth Kingdom, the Slayer of the Witneſſes, is meant. This firſt Beaſt then is the fourth Kingdom, as becoming Papal; or as under Popes as the Head thereof, having *Rome*, which is *Myſtical Babylon*, for a Seat. This is the Beaſt with ſeven Heads, and ten Horns, that is ruling in that City, which was built on ſeven Mountains, and which hath had ſeven ſorts of Government, having in himſelf the Monarchical Power of the Beaſt, which before had been in the ſix preceding Kings, or Regiments, and to whom ten crowned Kings gave up their Power, which continue one hour with the Beaſt, *v.* 3. *John* ſaith, *I ſaw one of his Heads as it were wounded to death, and his deadly wound was healed.* That is, taking this Beaſt with ſeven Heads for the fourth Kingdom; ſo the ſixth Head of *Roman Emperours* was wounded by the *Goths* and *Vandals*, who prevailed ſo much in *Italy*, and took *Rome*.

But now that which did lett, being taken out of the way, the Man of Sin was revealed, and by this means the Pope was advanced, and he becoming Head, and ruling this fourth Kingdom, kept it alive, and ſo the deadly Wound was healed. The time of this Beaſt's continuance, is Fourty and two Moneths, which is the time of the Witneſſes propheſying in Sack-cloth; and of the Womans being in the Wilderneſs. Now when this time ſhall be run out, then, *He that leadeth into Captivity, muſt go into Captivity; he that killeth with the Sword, muſt be killed with the Sword*, v. 10. This firſt Papal Beaſt then, as ſitting on ſeven Mountains, and having ten Horns, and *Rome* for his Seat, ſhall be deſtroyed; for then the ten Kings ſhall hate the Whore, and eat her Fleſh,

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and burn her with Fire. And his Seat ſhall be deſtroyed under the Fifth Vial. But the Fourth Kingdom will not be deſtroyed at this time, though now it will have another Wound, ſeemingly deadly given to it; which will be healed, as after is to be ſhewn, by the *ſecond Beaſt*: But that which will be deſtroyed, will be the *Papal Head* of this *Beaſt*, as in his Seat at *Rome*, at the end of the Fourty and two Months, which will be expired long before the *Battel* of *Armageddon*, which ſhould be well obſerved by the *Reader*, in relation to what follows concerning the *ſecond Beaſt*. A clear Proof of this we find, *Rev.* 11. 14. Where the Riſe of the Witneſſes, and the Fall of the Tenth part of the City, being fore-told, which declare the Fourty and two Months to be ended: It follows, *The ſecond wo is paſt, and behold the third wo cometh quickly*. So that after the fourty two Months ſhall be ended, there muſt be time for the third wo, which will be cauſed by the cruel perſecution of the *ſecond Beaſt*, and that will end in his final overthrow, and the deſtruction of that fourth Kingdom, whereof he ſhall be the Head.

The *ſecond Beaſt* cometh up out of the Earth, and hath two Horns like a Lamb, and ſpake as a Dragon, *ver.* 11. And his coming up is after the *firſt Beaſt* ſhall be killed with the Sword, and therefore is not in Being during the fourty and two Months; as they conceive, who ſay, that the ſame *Antichriſt* in the fourty and two Months time, is here repreſented under divers forms, as having a twofold Original, out of the Sea and Earth, a double body, a twofold ſhape and perſon, being both a Secular and Eccleſiaſtical perſon;

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a Tyrant and a falſe Prophet, an Emperour and High Prieſt. But againſt this it may be urged, *John* calls him another Beaſt, and why ſhould not we judge ſo of him? And he comes up after the other will be deſtroyed. If he be the ſame, he muſt be deſtroyed with him, and in him, at the end of the forty and two Months. And if he ſhould be deſtroyed with the other, then there would be no Beaſt after the forty two Months; but the Scripture gives clear Teſtimony, that a Beaſt will be after this time, and ſhall continue till he be taken at *Armageddon*, which will be the ending of the third woe. By this it appears that they are two diſtinct Beaſts, one ſucceeding another. Yet muſt it be acknowledged, that in ſome reſpects they may be accounted one; as, in reſpect of Power. For the ſecond Beaſt executeth all the Power of the firſt, *v.* 12. And cauſeth all to worſhip the firſt Beaſt, which will be as it were revived in this ſecond. For the deadly wound given to the fourth Kingdom by the ruine of *Rome*, and of the firſt Beaſt there, will be healed by the coming up of this ſecond Beaſt. So then, though they will be two Beaſts, yet but one *Antichriſt*, or Man of ſin, and ſo are ſpoken of, 2 *Theſſ.*2 4. 8. And whereas 'tis ſaid, *the Beaſt that was, and is not, he is the eighth, and is of the ſeven*, *Rev.* 17. 11. why may we not conclude thus? the former Beaſt is the ſeventh, and this ſecond is the eighth. Uſually they are thus made up, One is, that is the ſixth order of Pagan Emperours, the other is not yet come, that is the ſeventh order of Chriſtian Emperours, and then the Pope is made the eighth. But the former way ſeems more probable. Thus then, when the forty and two months Beaſt ſhall be deſtroyed, Satan

will immediately ſend forth another *Beaſt*, that in him the *Antichriſt*, and *Man of Sin* may be revived, and an Head may be raiſed for the fourth Kingdom, and this will be *Antichriſt*.

1. In a better ſhape and form, more fit to deceive withal; for ſo great will be the Light of this Day, that if *Antichriſt* ſhould appear in his old form, he would be hated of all. *Satan* will therefore bring him forth in a better form, that he may have the more Followers: He appears like a Lamb, with a ſhew of meekneſs and innocency; and in this the ſubtilty of the *old Serpent* will be ſeen, who will, as near as he can, imitate the Work of God in raiſing the Witneſſes, who, when riſen, will be more pure and ſpiritual: ſo this Beaſt will be raiſed in a better ſhape, and be transformed as the Witneſſes of Chriſt, and Miniſters of Righteouſneſs, that he may more powerfully deceive.

2. He will have, as another ſhape, ſo another Seat. For,

Firſt, *Rome*, the Seat of the *firſt Beaſt*, will be deſtroyed under the Fifth Vial, *Revel.* 16. 10. *The fifth Angel poured out his Vial upon the Seat of the Beaſt, and his Kingdom was full of darkneſs.* Not now wholly deſtroyed, but full of darkneſs, and is to continue till the pouring out of the ſeventh Vial.

Secondly, we may obſerve, that as two *Beaſts*, ſo two *Babylons* as Seats of thoſe two *Beaſts*, are mentioned in the *Revelations*. The firſt, Chap. 14. 8. Where, after the riſing of the Witneſſes, and their ſtanding with the *Lamb* on *Mount Sion*; 'tis ſaid, *Another Angel followed, ſaying*, Babylon *is fallen*: Which is meant of *Rome*, and the deſtruction

deſtruction of the *firſt Beaſt* there, and his Seat; after which the *ſecond Beaſt* comes up. And hence it is, that preſently after the *Fall* of *Babylon*, and the *deſtruction* of the *firſt Beaſt* there, *v.* 9. *A third Angel followed, ſaying, If any man worſhip the Beaſt, and his Image, and receive his Mark, the ſame ſhall drink of the Wine of the wrath of God.* This ſeems ſtrange, that when *Babylon* is *fallen*, and the *Beaſt* in it come to his *end*, another Angel ſhould be ſent to warn Men not to worſhip the *Beaſt*. But by this 'tis evident, That when *Rome* the *firſt Babylon* falls, another *Beaſt* will ariſe; and as he will be a grand Impoſtor, ſo there will be great need of this warning to beware of him. The *ſecond Babylon* is mentioned, *Revel.* 16. 19. as in Being at the pouring out of the ſeventh Vial; for then 'tis ſaid, *Great* Babylon *came into remembrance before God.* Thus we ſee it manifeſt, that there are two *Babylons* mentioned in the *Revelations*: Yet let it be conſidered, that *Babylon* may be taken two ways.

1. Locally, for a particular place and Seat: So *Rome* is *Babylon*, and after its deſtruction, ſome other place may be ſo.

2. Politically, for the *Antichriſtian ſtate*, or fourth Kingdom under *Antichriſt*, as having the Supreme Rule in it. And thus as the two *Beaſts* are but one *Antichriſt*, ſo the two *Babylons* are but one and the ſame Antichriſtian State and Kingdom. An Empire may remain the ſame when the Seat is changed: as when *Conſtantine* removed from *Rome* to *Byzantium*.

Q. *But where will the ſecond* Babylon, *or Seat of this ſecond Beaſt be?*

A. This cannot be determined; but it may

be probably conceived, that it ſhall be ſome where in the Eaſt. For,

Firſt this Beaſt will have great power, and ſhall deceive many by his feigned Miracles, and ſhall force obedience; for he cauſeth all to receive his Mark.

Secondly, It is not likely that he ſhall have power to deceive and perſecute among the Gentile Saints, who had been ſo long under the power of the firſt Beaſt, in this *Antichriſtian* part of the world: For at the end of the one thouſand two hundred and ſixty days, the Woman, that is, the Church of the Gentile Saints, comes up out of the Wilderneſs, and not to return again; for the voice from Heaven is, *Come up hither*: They therefore are to be above, and not beneath.

Thirdly, we may conceive that this Beaſt will chiefly act his part among the *Jews*, when they ſhall be brought to their own Land, and will be an *Antichriſt*, or Man of Sin, raging amongſt them, and raiſing Perſecution and trouble to them. And thus as the firſt Beaſt hath acted his part amongſt the *Gentile* Saints, ſo this ſecond will againſt the *Jews*, when they ſhall be called; and called they muſt be: For the River *Euphrates* is to be dried up, to make way for the Kings of the Eaſt; that is, the *Jews* ſo called, becauſe the Kingdom ſhall be reſtored to them: and that by the King of the Eaſt, are meant the *Jews*, may be proved from *Iſa.* 11. 15. When the Lord ſhall ſhake his Hand over the River, there ſhall be an High-way for the remnant of his People from *Aſſyria*. And *Zach.* 10. 10, 11. I will bring them again from *Egypt*, and

Aſſyria,

Aſſyria, and all the deeps of the River ſhall dry up. Which doubtleſs is the ſame with the drying up the River *Euphrates*. And the following words ſhew that we are to underſtand thereby, *The Pride of* Aſſyria *ſhall be brought down, and the Scepter of* Egypt *ſhall depart*. Which ſignifies the waſting, and deſtruction of the *Turkiſh* Empire, and the bringing down the Pride of the Turk, for he rules in *Egypt*, and *Aſſyria*; and by this means, way ſhall be made for the *Jews*, theſe Kings of the Eaſt, to return to their own Land: and then will this Beaſt be their perſecuting Enemy, and ſhall prevail much againſt them at laſt, and cauſe ſuch trouble to them, as never was ſince there was a Nation; & by his feigned Miracles ſhall draw in the Kings of the Earth to his aſſiſtance, as we ſee *Rev.* 16. 13. And the place of their gathering will be *Armageddon*, which being an *Hebrew* name, gives ground to conclude, that this gathering will be in *Judea*; which alſo appears, *Ezek.* 39. 4. *Gog* and *Magog*, the ſame with that great Army we read of, *Rev.* 19. being headed by this Beaſt, ſhall fall upon the Mountains of *Iſrael*. This is alſo manifeſt from *Joel*, 3. 12, where it is ſaid, They ſhall come up to the Valley of *Jehoſaphat*, and the Command is, Put in the Sickle, for the Harveſt of the Earth is ripe: and here 'tis that the Beaſt will be taken: ſo that we may well conclude, that he will be the great Enemy to the *Jews*. And it being ſo, we may conceive farther, that this ſecond Beaſt will be the little Horn, The King of fierce Countenance, the vile perſon, ſpoken of by *Daniel* the Prophet.

1. The little Horn. It's manifeſt that the fourth Kingdom will be laſt of all under the

power of this little Horn. *Dan.* 7. 23. The fourth Beaſt is the fourth Kingdom, the ten Horns are ten Kings, and another ſhall riſe after them. In the *Greek* Tranſlation ὀπίσω αὐτῶν, behind them and unawares; and he ſhall ſpeak great words againſt the Saints of the moſt high, and ſhall wear out the Saints, and think to change Times, and Laws; and they ſhall be given into his hands until a time, times, and the dividing of time. Compare *Dan.* 12. 6, 7. *How long ſhall it be to the end of theſe wonders?* The Anſwer is, *For a time, times, and an half; and then the end ſhall be.* The end of the Beaſts Reign, and of the *Jews* trouble. For then the Judgment ſhall ſit, and they ſhall take away his Dominion; that is, the Dominion of the little Horn, to conſume, and deſtroy it for ever: and then the greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt high. Now as for the firſt Beaſt, he can't be this little Horn, becauſe he is to be deſtroyed long before the fourth Kingdom will end; and no one of the ten Horns can be this little Horn, for he riſeth after them. Therefore the ſecond Beaſt muſt be this little Horn. And as the *Gentile* witneſſes ſhall lye dead three days and an half, and then ſhall riſe, and ſhortly after the firſt Beaſt ſhall be deſtroyed; ſo the *Jews* great trouble will be in the laſt three years and half of their ſuffering time, and then they ſhall be delivered, and this ſecond Beaſt will be taken, and the fourth Kingdom deſtroyed for ever.

2. The King of fierce Countenance. *Dan.* 8. 23. In the latter end of their Kingdom; that is, of the *Grecians*, when the fourth Kingdom, into which theirs was to run, ſhall come near its end, then

then a King of fierce Countenance ſhall ſtand up, underſtanding dark ſentences, and his power ſhall be mighty, but not by his own power. He ſhall deſtroy the holy, and the mighty People, that is, the *Jews*; and through his policy ſhall cauſe craft to proſper in his hand. And laſtly, he ſhall ſtand up againſt the Prince of Princes. Now obſerve how well theſe things agree to this Beaſt. He may be ſaid to be a King of fierce Countenance, *Rev.* 13. 11. *He ſpake as a Dragon.* He cauſeth all to receive a Mark, and endeavours to ſlay all that will not worſhip the Beaſt's Image. *V.* 16, 17. He doth great wonders, making fire to come down from Heaven in the ſight of Men; and he cauſeth craft to proſper in his hand: for by his ſubtilty he perſwades the Kings of the Earth, and of the whole World to come in to his aſſiſtance, which ſhews him to be very ſubtle, and a King underſtanding dark ſentences. And he is alſo mighty, but not by his own power. For the Kings of the Earth give up their power to him, and ſo he is mighty by their power. And laſtly, which makes the thing moſt clear, as the King of fierce Countenance ſhall ſtand up againſt the Prince of Princes, even *Chriſt*, ſo this is plainly ſaid concerning this ſecond Beaſt, *Rev.* 19. 11. *Chriſt* hath this name upon his Veſture, and his Thigh, *King of Kings and Lord of Lords.* The ſame with Prince of Princes. And *v.* 19. I ſaw the Beaſt, with the Kings and their Armies, and they make War againſt him that ſate on the white Horſe. And lo, here we find that King of fierce Countenance ſtanding up againſt the Prince of Princes, *viz.* the ſecond Beaſt making War againſt him that had a name written, *King of Kings, and Lord of Lords.*

The vile Perſon. Of him 'tis ſaid, *Dan.* 11. 21. He ſhall obtain the Kingdom by flatteries, appearing as a Lamb, meek, and peaceable: but having gotten the Kingdom, ſhall do according to his own will, *v.* 36. And ſhall exalt himſelf above every God. And ſhall proſper till the Indignation be accompliſhed. He ſhall enter into the glorious Land, and then *Michael* ſhall ſtand up, and at that time the *Jews* ſhall be delivered, and this Beaſt, this vile Perſon, with his falſe Prophet, ſhall be taken. Now theſe things being conſidered, we may judge it probable, that this ſecond Beaſt will have his Seat ſomewhere in the Eaſt.

In the next place, I ſhall offer this to conſideration, whether what is added about the Number of the Beaſt, may not be chiefly meant of this ſecond Beaſt. Some things may be obſerved, which make it probable:

1. This is added in the cloſe of the deſcription of this ſecond Beaſt. And ſeeing this comes up after the other is deſtroyed, we may judge, that what is ſpoken of the Number of his Name, ſhould belong to this Beaſt.

2. 'Tis ſaid to be the Number of the Beaſt, not of the Beaſts; which doth ſhew that it belongs to one, and not to both.

3. By the knowledge of the Number of his Name, and Mark, the Beaſt is known. Let him that hath underſtanding count the Number of the Beaſt. Why? Becauſe thus he may be known. Now as for the firſt Beaſt, if we had not other ways of knowing him, than, by the Number of his Name, we ſhould be much at a loſs. For what hath been diſcovered hitherto of this Myſtery? True, Men have found out the Number

666 in

666 in ſome Names. But what is this for the diſcovery of the Beaſt. And hath it been a matter of ſo great wiſdom to find out this Number in the word λατεῖνος, or in ſome other Names? Surely there is much more in it, ſeeing a Victory is to be gotten over it, *Rev.* 15.2. Now for the firſt Beaſt, there are evident Characters given of him, by which he is known, and whereby we may come to a certainty, and ſay we know that we know him: but yet the Number of the Beaſt remains a Myſtery. Theſe Characters we have, 2 *Theſſ.* 2. 3. 4. The Man of Sin oppoſeth and exalteth himſelf above all that is called God, and ſitting in the Temple of God, ſheweth himſelf that he is God. And, 2 *Tim.*4.1, 2. In the latter times Men ſhall depart from the Faith, giving heed to Doctrines of Devils, ſpeaking Lyes in Hypocriſie, forbidding to Marry, and commanding to abſtain from Meats. And laſtly, in *Rev.* 17.7. *I will tell thee the Myſtery of the Woman, and the Beaſt which carrieth her, which hath ſeven Heads, and ten Horns*; 'Tis evident that *Rome* is here meant, which was the great city reigning over the Kings of the Earth. So the firſt Beaſt is known ſufficiently by other Characters, though we have not found out the Myſtery of the Number of his Name. Therefore it ſeems moſt probable, that this reſpects the ſecond Beaſt, who as he ſhall be in a better form, and do lying Wonders, and more powerfully deceive, ſo it would be more difficult to diſcern him; but the Elect ſhall diſcern him, for he ſhall not be able to deceive them, but they ſhall look through his lying Wonders, and ſhall have underſtanding to count the number of his Name.

4. Obſerve

4. Obſerve thoſe expreſſions; *Here is wiſdom, let him that hath underſtanding count:* Which implies, that this is a very ænigmatical and obſcure thing; and 'twill be an excellent piece of wiſdom to find out the Number of his Name. It implies alſo, that this wiſdom may be attained. For to ſome it ſhall be given to count: If none ſhall have it, in vain 'tis ſaid, *Here is wiſdom, let him that hath underſtanding count.* This ſhews that ſuch an underſtanding ſhall be given to ſome. But where is this Wiſdom now? and who hath the Underſtanding to count? What is there of ſatisfaction given by any, for the diſcovery of this Myſtery? Wherefore it ſeems, that this diſcovery is reſerved for the time of the ſecond *Beaſt*; and God will then give an Underſtanding to ſome to know him, and they ſhall have this Wiſdom to diſcern the Number of his Name.

For a concluſion of what ſhall be ſaid concerning this ſecond *Beaſt*, let theſe three Particulars be obſerved:

1. This *ſecond Beaſt* will be of very ſhort continuance, in compariſon with the former, for he will not much exceed fourty and five years. For firſt, under the *fifth Vial*, the Seat of the *Beaſt*, and conſequently the *firſt Beaſt* will be deſtroyed. Secondly, under the *ſixth*, way will be made for the Kings of the Eaſt, and the *Jews* ſhall be *called*, and return to their own Land. Thirdly, from the time of the *firſt calling* of the *Jews*, till the Battel of *Armageddon*, where the *ſecond Beaſt* ſhall be taken, and after which the *Jews* ſhall have reſt, will be fourty and five years: Which appears, *Dan.* 12. 11. 12. From the time that the daily Sacrifice ſhall be taken away, ſhall be One thouſand

two

two hundred and ninety days, and at the end of theſe days the *Jews* ſhall be called: And then it follows, *Bleſſed is he that cometh to the one thouſand three hundred and thirty five days.* Why bleſſed? Becauſe the *Jews* Enemies will then be all cut off, and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the Moſt High. Now the latter Number is Fourty and five years more than the former, and at the end of them, this Beaſt will come to his end.

2. This Beaſt will have his falſe Prophet working Miracles before him. The Beaſt and falſe Prophet are not one perſon, but muſt be taken as two diſtinct perſons, and ſo are they ſtill ſet forth. There will be one, in whom the Devil will be a Lying Spirit, who ſhall preach up this Beaſt, and cry up his Authority, and ſhall work Miracles before him, cauſing Fire to come down from Heaven in the ſight of Men; and by this means ſhall wonderfully deceive, and draw many after the Beaſt. As an *Elias*, and true Prophet of Chriſt ſhall come, ſo God may ſuffer a falſe Prophet to withſtand him, even as *Jannes* and *Jambres* withſtood *Moſes:* And as *Elias* ſhall perſwade the Elect to follow the Lamb; ſo this falſe Prophet ſhall ſeduce the Veſſels of Wrath, and draw them after the Beaſt. And that *Elias* which ſhall come may have the gift of working Miracles; and then as the *Magicians* of *Egypt* did ſeemingly ſome Wonders, which were done by *Moſes* and *Aaron*, ſo may this falſe Prophet do ſomewhat in appearance, like the Miracles of *Elias.*

3. This Beaſt, and falſe Prophet, will have a moſt remarkable and ſtrange Judgment executed upon

upon them, *Rev.* 19. 20. *Theſe both were taken, and caſt alive into the Lake of Fire*, that is, Hell. *Rev.* 20. 10. *The Devil was caſt into the Lake of Fire, where the Beaſt and the falſe Prophet are.* So the Lake of Fire is Hell; and theſe both were caſt into it. Which doth not only ſhew, that the *Antichriſtian* State and Kingdom, and ſo the *Antichriſt* and Man of Sin, ſhall be deſtroyed; but it ſhews that the particular Perſon, which ſhall then have Supream Power and Command in the fourth Kingdom, and ſhall ſtand up againſt the Prince of Princes; and that falſe Prophet, which ſhall then be ſo active for the Beaſt, even theſe two perſons ſhall be caſt alive &c. Now that we are to take the Beaſt and falſe Prophet for two Individual Perſons, may be gathered from *Rev.* 20. 10. *The Devil was caſt into the Lake of Fire, where the Beaſt and falſe Prophet are.* This is above one thouſand years after the taking of the Beaſt. So that when the *Antichriſtian* State, and Kingdom, ſhall be wholly aboliſhed, the Beaſt and the falſe Prophet will be in torment. Now this being cleared, we may obſerve farther, that they are ſaid to be caſt alive into this Lake. That is, deſtroyed Body and Soul in Hell. For as this will be ſuch a Beaſt as never was ſince there was a Beaſt, cauſing ſuch trouble to the *Jews* as never was ſince there was a Nation; ſo he, and his falſe Prophet, ſhall have ſuch Judgment as never was before. Korah, Dathan, *and* Abiram *went down quick into the Pit*, *Numb.* Chap. 16. ver. 30. For the Earth opening ſwallowed them up, and ſo they were buried alive. But this Beaſt, and falſe Prophet, ſhall be caſt alive into Hell. *For at this time God's fury will come up in his Face.*

Ezek.

Ezek. 38. 18. And the anger of the Lord, will be ſo exceeding hot againſt them, for their moſt daring wickedneſs, in ſtanding up againſt the Prince of Princes (a greater Sin than that of *Korah*'s ſtanding up againſt *Moſes* and *Aaron*) that he will not reſpite their full torment till the reſurrection of the wicked, above one thouſand years after; but then immediately ſhall they be caſt Body and Soul into Hell, and be under full torment in both. And as *Enoch* and *Elias*, perſons ſo eminent for Godlineſs, were tranſlated that they *did not ſee Death*, and were carried alive to Heaven; ſo this Beaſt and falſe Prophet, perſons ſo eminent in wickedneſs, ſhall be caſt alive into Hell. This ſenſe is ſomewhat favoured by what follows: *The remnant were ſlain*, οἱ λοιποὶ, *the reſt*; therefore theſe were not ſlain by a bodily Death, but both in Soul and Body were under the power of the Second Death. Thus much of theſe two Beaſts.

4. The Day of Judgment, and the Worlds periſhing by fire.

For the better underſtanding of what we find in Scripture concerning the Day of Judgment, take notice of two things:

1. Chriſt will begin the work of Judgment at his next appearing, 2 *Tim.* 4. 1. *The Lord Jeſus Chriſt ſhall judge the quick and the dead, at his appearing and kingdom.* When Chriſt ſhall appear, and the *New Jeruſalem ſhall come down*, and Chriſt ſhall take to himſelf his great Power and Reign, then he ſhall judge the quick and the dead.

Q. *What ſhall Chriſt then do as a Judge, or what ſhall be his judging-work at the beginning of the thouſand years?*

A. 1. The

A. 1. The dead Saints ſhall be raiſed, and judged at this time: which is evident from *Rev.* 11. 15. The ſeventh Angel ſounds his Trumpet, and there were Voices ſaying, *The Kingdoms of the world are beeome the Kingdoms of the Lord, and of his Chriſt.* This is at the beginning of the thouſand years. Now obſerve what is ſaid *verſe* 18. *Thy wrath is come, and the time of the dead, that they ſhould be judged.* And what dead are meant, the following words declare; *And that thou ſhouldeſt give reward to thy Servants the Prophets, to the Saints, and to all that fear thy Name, ſmall and great.* So by dead in this place, are meant the dead Saints, and all the dead Saints, even as many as fear God's Name: All theſe ſhall be judged by a ſentence of Abſolution, and ſhall receive he Kingdom which was promiſed to them.

2. Chriſt's work at this time, as a Judge, will be to deſtroy them that deſtroyed the Earth, *Rev.* 11. 18. Whence we may gather, that this will not be the time of raiſing the Wicked, but of deſtroying them; not of raiſing them out of their Graves, but of ſending them to their Graves. Which is alſo evident from 2 *Pet.* 3. 7. *The Heavens and Earth which are now, by the ſame word are kept in ſtore, reſerved unto Fire againſt the day of Judgment, and perdition of ungodly men.* Here the day of Judgment is mentioned, and this will be a day of perdition of ungodly men; ἀπωλείας, of killing, not of making them alive again. And laſtly, The Heavens and Earth which now are, ſhall then periſh by Fire. And here I ſhall inſiſt a little upon theſe words, and ſhew what we are to underſtand by the Heavens and Earth which now are, and how they ſhall periſh by fire; and by this

we

we ſhall ſee farther, what the judging work of this day will be. Conſider then,

The Heavens and Earth which are now, do ſignifie the World which now is, both with reſpect to that which was before it, and periſhed by Water, and alſo to that which ſhall be after it, and is to come; even the new Heavens, and the new Earth, wherein Righteouſneſs ſhall dwell. And if we conſider what World it was that periſhed by Water, we ſhall the better know what World it is that ſhall periſh by Fire.

Now the Heavens, taken in a proper ſenſe, did not periſh, neither did the Body of the Earth periſh; but all the Men upon the face of the Earth periſhed, except thoſe in the Ark, and all other living Creatures without the Ark, in whom was the Breath of Life; and alſo the Fruits of the Earth. 2 *Pet.* 2. 5. *Bringing in a Flood upon the world of the ungodly.* This World of the Ungodly periſhed by water. And together herewith, there were Analogical Heavens and Earth, which alſo periſhed by water. Analogical Heavens there were which periſhed, and thoſe both Political and Eccleſiaſtical.

1. Political Heavens: that is, the Superiour, Sovereign, and Ruling part of that World; for, as after ſhall be ſhewn, thus Heaven is ſometimes taken. And 'tis to be obſerved, that the Ruling part of that World was exceeding corrupt: For, thoſe that were higheſt in power, were moſt eminent in wickedneſs: The great Men were the greateſt Sinners, and did fill the World with Violence, Rapines, Oppreſſions, and all manner of unrighteouſneſs, *Gen.* 6. 11. And therefore God brought a *Flood*, in which theſe Heavens periſhed. For all the Principalities and Powers of that wick-

ed and ungodly World, were ſwept away by the Flood.

2. Eccleſiaſticall Heavens: Churches on Earth are ſometimes called Heaven; the Kingdom of Heaven frequently in the Evangeliſts ſignifies the Church: *Rev.* 12. 7. *There was war in Heaven*; That is, in the Church. Now the Eccleſiaſtical Heavens; that is, the Churches of that World, periſhed by Water; even all, except that in the Ark. 'Tis ſaid, *Gen.* 4. 26. *Then began men to call upon the Name of the Lord.* There were Churches of *Seth*'s Poſterity, which worſhipped God: But theſe did at laſt exceedingly apoſtatize, as we ſee, *Gen.* 6. 2. *The Sons of God ſaw the Daughters of Men, and took them Wives of all that they choſe.* And thereupon the Lord ſays, *My Spirit ſhall not always ſtrive with Man, for that he alſo is fleſh.* Obſerve theſe words, *He alſo:* the Sons of God were ſpoken of immediately before; this [*He alſo*] therefore is meant of the Church-member, even he that was called the Son of God was alſo fleſh: Not onely thoſe without, but alſo thoſe within the Church; not onely the Poſterity of *Cain*, but alſo the Poſterity of *Seth*, had corrupted their way, and all the imaginations of their hearts were alſo evil continually. Now theſe Heavens did alſo periſh by water, becauſe of the great wickedneſs found in them: There was an Analogical Earth alſo which periſhed by water; that is, as Superiours, ſo Inferiours; as Maſters, ſo Servants; as the Mighty men, ſo the mean men; as the Giants, ſo the Dwarfs: the Flood ſwept all away, and one as eaſily as the other.

And here we may do well to obſerve, what kind of wickedneſſes they were which brought the Flood;

Flood; there was deſperate Apoſtaſie of the Sons of God, there was Pride amongſt them, *they became men of Renown*; and alſo cruelty and oppreſſion, *they filled the world with violence*: The Giants in ſtature were Giants in wickedneſs. The old world was an Atheiſtical and deſperately debauched world; and when God gave ſpace and warning to repent, by *Noahs* preaching, they repented not. In a word, 'tis to be obſerved, that the world of the ungodly then was become wholly arbitrary: every one would be *ſui juris*, and not be ſubject to, or act by a Law. The mighty men, and Sovereign part of it, were abſolute and arbitrary. They would be arbitrary in ruling others, and exerciſed what violence they pleaſed; and arbitrary in ruling themſelves, giving themſelves up to the luſts of uncleanneſs; not only *taking Wives of the Daughters of men*, but, as *Gen.* 6. 4. alſo after that, *they went in unto the Daughters of men*; to others, that is, beſides their Wives, *and they took of all that they choſe*; and therein the arbitrarineſs of that world appeared, they choſe by Luſt, and not by Law; from their own wills, and not according to the will of God. The People of God will have God to chuſe for them. *Pſal.* 47. 4. *He ſhall chuſe our Inheritance for us.* But theſe would chuſe for themſelves: This was the firſt tranſgreſſion, *Adam* would become arbitrary, he liked not Gods choiſe, but he himſelf would chuſe what Fruit to eat; and we may obſerve how diſpleaſing this was to God: *Behold the man is become like one of us*, Gen. 3. 22. *to know good and evil*; that is, as God is abſolute, and his Will is the rule of good or evil; what he wills is good, and what he nils is to be lookt on as evil. So now *Adam* would

become abſolute, to know good and evil and have his own Will the rule of it; this highly provoked God. 'Tis his incommunicable Prerogative to be abſolute. This arbitrarineſs God did avenge, and that ſpeedily upon him; 1. He muſt not eat of the Tree of life: 2 He was caſt out of Paradiſe. He that would be all and abſolute, loſes all thereby: And when the old world became arbitrary, a Flood came and ſwept all away. Thus we ſee what world it was that periſhed by water.

In the next place let it be conſidered, what Heavens and Earth are to periſh by Fire. And now I ſhall endeavour to make it manifeſt, that there are, as natural, ſo analogical Heavens and Earth; and Heavens both Political, and Eccleſiaſtical. *Iſa.* 34. we have a Prophecy of the Judgments wherewith God will at laſt avenge his Church. *v.* 2. *The Indignation of the Lord is upon all Nations, and his fury upon all their Armies. V.* 4. *All the Hoſt of Heaven ſhall be diſſolved; and the Heavens ſhall be rolled together as a ſcrole, and all their Hoſt ſhall fall down*; and the next verſe ſhews what Heavens are meant. *My Sword ſhall come down upon* Idumea, *and upon the People of my curſe to Judgment.* The Unicorns ſhall come down, and the Bullocks, for it is the Day of the Lords Vengeance, and the Year of Recompenſes, for the Controverſie of *Sion.* So that by Heaven here, are meant the Churches Antichriſtian Enemies, who have been in Power, and above; and long have had the upper hand in the World. This will appear alſo from *Hag.* 2. 6, 7. *I will ſhake the Heavens, the Earth, the Sea, and the dry Land.* This ſhaking is to make way for the coming of Chriſt. That it looks beyond his firſt coming, is evident from

from *Heb.* 12. 27. where 'tis ſpoken of as a thing then to come. And why ſhall theſe Heavens and Earth be ſhaken? 'Tis for the removing of things that may be ſhaken, as of things that are made. Not things as made by God, for this is no reaſon for their removal, that they are made by God; therefore by things made, are meant the things made by Men. For as there are Heavens and Earth made by God, ſo there are Heavens and Earth of Mens making, and that both in a Political, and Eccleſiaſtical ſence. There are many *Babels* of Mens building. The *Turkiſh* Religion and frame, was made by Men. The Pope, both in his Civil and Eccleſiaſtical Power, was made by Men. The Popiſh Religion, and that *Antichriſtian* Form of Worſhip, and frame of Government, which Popery doth eſtabliſh, is of Mens making. Now this ſhaking will be to remove things made contrary to the Mind of God. And this agrees well with *Peter*. The Earth with the works therein, even all *Antichriſtian* Works, ſhall be burnt up. And with *Mat.* 13. 14. The Angels ſhall gather out of his Kingdom all things that offend, and them that do iniquity. There are now many things which offend God, and good Men; but at laſt all will be gathered out of the Kingdom. This appears alſo from *Rev.* 6. 12, 13. *I beheld when he opened the ſixth Seal, and lo there was a great Earthquake, and the Sun became black, and the Moon as Blood, and the Stars of Heaven fell, and the Hevens departed as a ſcrole when it is rolled together.* By Heaven is meant the Roman Empire, as heatheniſh, and under the Power of Heathen Emperours. 'Tis well obſerved by *Mede*, that *Univerſitas Romana hic à ſpiritu ſancto*

aſſimilatur ſyſtemati mundi, &c. That great and large Empire of *Rome* is likned to the frame of the World. Heaven, Earth, and Air, are the parts of the World: in the Heaven, are Sun, Moon, and Stars, and here below, Sea, and Rivers. Now, the Roman Empire had its Political Heaven of Power and Sovereignty, and Sun and Stars in it, and all theſe were rolled together as a ſcroll; the Heatheniſh Power did paſs away. And that Empire, which at firſt was Heatheniſh, is now *Antichriſtian*, and muſt paſs away, as the former did. This World muſt Periſh by Fire. For 'tis obſervable, that the Roman Empire, both as Heatheniſh and *Antichriſtian*, is called the World in Scripture. *Luke.* 2. 1. *There went out a decree from* Cæſar Auguſtus, *that all the World ſhould be taxed*, that is, the people of the Roman Empire, *Rev.* 13. 3. *All the World wondered after the Beaſt.* Here's an *Antichriſtian* World. And this World, even the fourth Kingdom as now under *Antichriſt* muſt paſs away. The Sun, Moon, and Stars, all the Hoſt of this Heaven muſt periſh by Fire, and all the Elements thereof muſt melt with fervent heat. For the Plagues of the Vials ſhall be poured out upon the *Antichriſtian* Earth, Sea, and Rivers, and Fountains of Waters, and upon the Sun; ſo that the World wondering after this Beaſt ſhall periſh. And the laſt Vial being poured into the Air, ſhews the utter deſtruction of Satan's Kingdom, who is Prince of the Power of the Air. And then the great City *Babylon* falls, and with it, the Cities of the Nations; and every Iſland muſt flee away, and the Mountains ſhall be no where found; neither Mountains of Pride, nor Mountains of Prey.

Thus

Thus we ſee it manifeſt, that there are Heavens and Elements, both Civil and Eccleſiaſtical, which muſt periſh. Heavens, the Sovereign part of the Antichriſtian World; Earth, the Subjected part, all are to be burnt up.

In the next place it is to be conſidered, by what Fire, For there is, as Natural, ſo Fire in an Analogical ſenſe. Now.

1. It's not to be doubted but that Fire, in a proper ſenſe will be made uſe of, to help forward the Judgment of that great day. For as the old World periſhed by Water, ſo the World which now is, muſt by Fire. *Babylon*, which is the Seat of the Beaſt, muſt be utterly burnt with Fire. *Rev.* 18. 6. *Reward her as ſhe ha h rewarded you.* Giue her blood to drink, for ſhe is worthy; give her burning, for ſhe is worthy. Give her blood for blood; burning for burning. For as ſhe hath deſtroyed many of the Saints by Fire, ſo therefore let her periſh by Fire; as ſhe is ſpiritually called *Sodom*, ſo let her be conſumed by Fire like *Sodom*. And as *Elijah* called for Fire from Heaven; ſo Fire will be called for from Heaven, to deſtroy thoſe that deſtroyed the Earth. And thus as Analogical Heavens periſhed by Water, ſo may Heavens and Earth, both Political and Eccleſiaſtical, periſh by Fire.

2. Analogical Fire will be made uſe of, for deſtroying the Heavens and Earth which are now. And ſo the Fire of the Word and Spirit, and judicial Fire.

Firſt, the Fire of the Word, and Spirit. Of which we read, 1 *Cor.* 3. 13, The day ſhall declare every Mans work of what ſort it is, and it ſhall be revealed by Fire. The Gold, and Silver, and precious Stones, ſhall be revealed by Fire; and the

Wood, and Hay, and Stubble, ſhall be burnt up. Antichriſtian Doctrine, Diſcipline, Ordinances, Traditions, and Forms of Worſhip, ſhall be all burnt up. The Tares ſhall be known, Hypocrites ſhall be diſcovered, and gathered out of the Kingdom of God; and there ſhall be neither perſons nor things in it, any way offenſive to any of the ſincere Servants of God.

Secondly, Judicial Fire: The great Judgments of that day will be a conſuming fire to the Enemies of Chriſt; the Light of *Iſrael* ſhall be for a fire, and his Holy one for a flame, and ſhall conſume the Bryers and Thorns; fury and fiery Indignation ſhall then devour the Adverſaries: *Heb.* 12. 29. *Our God is a conſuming fire*; In that great Day of Judgment he will ſo appear: And then Angels, as Inſtruments in executing Wrath, will be as fire to burn up the wicked: *Pſa.* 104. 4. *He maketh his Angels Spirits, his Miniſters a flame of Fire.* Theſe flames of fire will be at work, to burn up as the wicked ones of the Earth, ſo their works in the Earth at that day.

Thus Fire in each of theſe kinds, will help to diſſolve the Heavens which are now, and to burn up the works of the Earth. So that we are not to reſtrain or limit the Fire here mentioned, to any one ſort, but to take it in the largeſt and moſt comprehenſive ſenſe: For as there will be work for Fire in each of theſe kinds; ſo all will be at work in that Day of Perdition of ungodly Men. And when the Heavens and Earth, which now are, ſhall be diſſolved, then will new be created, wherein pure Religion and Righteouſneſs ſhall dwell, which will conſtitute that World to come, which is ordained for Chriſt to reign in: And what ſhall

be

be done with theſe Material Heavens and Earth, after the thouſand years, and the finiſhing of Chriſt's Judging-work, none is able to determine.

I ſhall conclude this particular of the Worlds periſhing by Fire, with ſome thoughts which I have had upon *Rev.* 15. 2, 3. *I ſaw as it were a Sea of Glaſs mingled with Fire, and them that had gotten the Victory over the Beaſt*, &c. *ſtand upon the Sea of Glaſs, having the Harps of God, and they ſing the Song of* Moſes, *&c.*

As the Plagues of the Vials are foretold in the general, *verſe* 1. So in the next place is ſhewn, what great Joy will be amongſt the People of God, becauſe of the great and marvellous works of God, in deſtroying their Enemies by theſe Plagues, and delivering them from the greateſt trouble and danger, that ever they were in. And then follows a particular deſcription of the Plagues of the Vials, and the order in which they are to be poured out. Now the ſecond and third Verſes ſhew, that the Saints were repreſented to *John* in this Viſion, as being in the like condition with the *Iſraelites*, when they beheld the *Egyptians* dead upon the Sea-ſhore, and rejoyced over them. For when the conquering Saints are ſaid to ſtand upon the Sea of Glaſs, and to ſing the Song of *Moſes*; what doth this ſinging the Song of *Moſes* intimate, but that ſuch a wonderful deliverance will be wrought at laſt for the People of God, as that of the *Iſraelites* was at the Red Sea; and ſuch a deſtruction of their Enemies, as was that of *Pharaoh* and the *Egyptians* there, which will be the occaſion of ſinging the Song of *Moſes*? For the Saints will be brought into ſuch a ſtrait,

as the *Iſraelites* were then in Great Multitudes of inraged Enemies will perſue them; and as it were a Sea of Glaſs mingled with Fire, will be before them. We know what a kind of fire that of Glaſs burning in a Furnace is. What a dreadful thing would it be, to behold a Sea of ſuch Glaſs mingled with fire, and to be in danger to be driven and forced into it? Now ſuch will be the caſe of the People of God at laſt. Such trouble, ſuch danger, ſo great a ſtrait as never was ſince there was a Nation. Not that there will be ſuch a Sea of Glaſs, in a proper ſenſe; but as 'tis ſaid, *John* ſaw as it were a Sea of Glaſs mingled with Fire; ſo a deſtruction ſo dreadful will be threatned to the People of God, as if they were in danger to be forced into ſuch a Sea, and that another Red Sea, even of fire, more terrible than the Red Sea of Water. But what will the Lord do for his People, in this ſo great an extremity? He will even make a way for them through this, as it were a Sea of Glaſs mingled with Fire; and the Fire ſhall be to them, as the Waters of the Red Sea were to the *Iſraelite*, a Wall on their right hand and on their left: And their perſuing Enemies ſhall periſh in this Sea of Fire, as *Pharoh* and his Hoſt did in the Sea of Water; and as the world of the ungodly periſhed by the Flood. And then ſhall the ſo wonderfully delivered Saints ſtand upon this Sea of Glaſs, having the Harps of God; that is, as the *Iſraelites* ſtood and ſang upon the Sea-ſhore, when they ſaw the *Egyptians* dead upon it; ſo in like manner ſhall the triumphing Saints ſtand upon this, as it were a Sea of Glaſs, and ſee all their Enemies deſtroyed in it: And, as *Iſa.* 66. 24. *Shall look upon the Carcaſes of the men*

that have tranſgreſſed againſt the Lord, whoſe Worm dyes not, neither ſhall their Fire be quenched. And they ſhall they ſing the ſong of *Moſes*, the Servant of God, and the Song of the Lamb, ſaying, *Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of Saints.*

2. After the thouſand years, Chriſt will finiſh the work of Judgment, As the dead Saints will be raiſed, and judged at the beginning of the thouſand years, ſo the dead Sinners after the end of them *Rev.* 20. 11. *I ſaw a great white Throne, and him that ſate on it. And I ſaw the dead, ſmall, and great, ſtand before God:* and theſe are ſuch, who died in their ſins, whoſe names ſhall not be found written in the Book of Life. If we compare *Rev.* 11. 18. and 2 *Pet.* 3. 7. with *Rev.* 20. it will evidently appear, that ſome of the dead will be judged at the ſounding of the ſeventh Trumpet, and at the time when the new Heavens ſhall be created; and others of the dead above a thouſand years after 1 *Cor.* 15. 23, 24. *Firſt Chriſt, ἔπειτα, afterwards they that are Chriſt's at his coming. Then cometh the end, εἶτα,* afterwards cometh the end; for this hath the ſame ſignification with ἔπειτα. And therefore, as there is a great ſpace of time betwixt Chriſt's Reſurrection and the Saints; ſo there will be alſo betwixt that of the Saints, and the Reſurrection of the wicked.

5. Signs when the time is near for the fall of *Babylon.*

Some have taken upon them to declare the ſet, and appointed time, for the *Fall* of *Babylon*; and the accompliſhment of the great things before handled. But I ſhall not preſume to do this; but ſhall onely hint ſome ſigns by which we may

may know when the time draws nigh: Christ gave signs, and 'tis our duty to endeavour to discern them; and though the wicked shall not understand, yet the wise shall understand both what God is about to do, and what they ought to do, *Dan.* 12. 10. We may take notice of two sorts of Signs: Signs in the Nations, and Signs in, and amongst the Saints.

1. Signs in the Nations, *Luke* 21. 25. *Upon the Earth distress of Nations, with perplexity.* This distress is elsewhere set forth, *Hag.* 2. 7. *I will shake all Nations, and the desire of all Nations shall come:* Isa. 24. 20. *The Earth shall reel to and fro, like a Drunkard, and be removed like a Cottage, and the transgression of it will be heavy upon it. When the Lord shall reign in* Mount Sion, *and in* Jerusalem, *and before his Ancients gloriously.* As the pains of a Woman in Travel are a sign that a Child is brought to the Birth; so the shakings, perplexities, and distress of Nations are their travelling-pains: and a sign that redemption from Antichristian bondage draws nigh. And as the Nations troubles are their travelling pains; so there are times in which the Lord sets himself forth as travelling with Judgments, & as it were pained to be delivered of them: For iniquity will abound, and wicked men will wax worse and worse, till the Harvest of the Earth be fully ripe. Sin will become exceeding sinful; unrighteousness exceeding unrighteous, and filthiness exceeding filthy: They will sin as *Sodom*, and declare their sin as *Sodom*. And what will the Lord do then? This we see *Isa.* 42. 13, 14, 15. *The Lord shall go forth as a mighty Man, he shall cry, yea roar, he shall prevail against his Enemies. I have long holden my peace; I have been still, and refrained my self; now will I cry like a travelling Woman:*

men: I will deſtroy, and devour at once. I will make waſte Mountains and Hills, and dry up all their herbs. But what follows? and what are theſe things a ſign of? v. 16. *I will bring the blind by a way they know not, and lead them in paths they have not known. I will make darkneſs light before them, and crooked things ſtrait: theſe things will I do unto them, and not forſake them.* The People of God may be blind, as to times and ways of deliverance; but the Lord knows how, and when; the beſt way, and the beſt time, in which to deliver them.

2. Signs amongſt the People of God: Now here I ſhall mention three; The ſcattering of the power of the holy People, or the killing of the Witneſſes: And then next to this, the Serpent's caſting a Flood out of his Mouth, to ſwallow up the Woman, when ſhe is driven into the Wilderneſs the ſecond time. And laſtly, the Dragon's War with the remnant of the Woman's Seed: And if there ſhall be a concurrence of Providences, and Events, anſwering the Prophecies, there will be evident ſigns given of the downfal of *Babylon*, as very near.

1. The ſcattering of the Power of the holy People, *Dan.* 12. 6, 7. *One ſaid to the Man clothed in Linen, How long ſhall it be to the end of theſe Wonders?* This is a great Queſtion: *How long?* 'Twas a Queſtion once askt in Heaven: The Angel ſaid, *Zach.* 1. 12. *How long, O Lord?* And the Souls under the Altar cry, *How long?* And thus do the Followers of the Lamb on Earth: *How long?* When ſhall Antichriſt be deſtroyed? When ſhall the glorious Kingdom of Chriſt come? The Anſwer is, When he ſhall have accompliſhed to ſcatter the Power of the holy People, all

theſe

these things shall be finished. When the holy People shall be very low, and *Babylon* very high, and say, *I sit a Queen*, &c. then her Plagues shall come, the Antichristian Sun must go down at Noon; and in the Evening-time it shall be Light to the Saints. We have great reason to take notice of this Sign; for it is confirmed by an Oath, *Dan.* 12. 7. *The Man clothed in Linen sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all shall be finished.* This indeed is spoken concerning the *Jews:* Three years and an half must they lye under the power of a civil death, after their being *called*, and after their getting some power over their Enemies, whereby the Pride of *Assyria* shall be brought down, and the Scepter of *Egypt* shall depart: even after this, their power must be scattered, and the power of their Enemies will grow very great, as we see, *Rev.* 16. 14. *But then in the midst of those swellings of* Jordan, *when it shall overflow all its Banks, shall* Jordan *be driven back; and a way shall be made for the people of God to enter into their rest.* This is a sworn, and therefore a sure Sign.

Now we may observe, that the case of the Gentile-Saints will be the same with that of the *Jews*, for the dispensations of God will be alike to both. These, as the *Jews*, must be scattered and lie dead three days and an half; for the Beast that ascendeth out of the bottomless Pit, will make war against them, overcome and kill them, *Rev.* 11. 6. This same thing is set forth in another Vision, *Rev.* 12. Where we read that the Woman is driven into the Wilderness, to be there 1260 days, and towards

towards the end of theſe days, the Woman thinks her ſelf gotten out of the Wilderneſs, and ſaith, *Salvation is come*, &c. But then the Dragon perſecutes the Woman, and ſhe flies into the Wilderneſs, and is nouriſhed there for a time, times, and the dividing of a time, which is the ſame with the three days and half. Now when ſuch a ſcattering and killing happens, this will be a ſign of the fall of *Babylon* at hand, as we ſee, *Rev.* 11. 13. The Witneſſes have power to ſhut Heaven, and to ſmite the Earth with all Plagues; and then the ſcattering of Power comes.

2. A ſecond Sign is, that which we read, *Rev.* 12. 15. *The Serpent caſt out of his mouth water as a flood, to carry away the Woman.* This is the laſt attempt againſt the Woman; that is, the Church of Chriſt, before ſhe gets out of her Wilderneſs-eſtate, and before the riſing of the Witneſſes. So that when it ſhall appear that the Serpent is about this work, therein an evident Sign will be given of the very near approach of the *Fall* of *Babylon:* For this is a work to be done in the time of the Witneſſes lying dead, and after the Woman is driven the ſecond time into the Wilderneſs. Now as for this Flood, we may obſerve, that the Serpent hath ſeveral ſorts of Floods to caſt out of his mouth; He hath a Flood of Errors and Hereſies to caſt out: and 'tis to be obſerved, that the Devil hath been gathering the Errors and Hereſies of ancient times, and hath been caſting them out altogether in this time, and many are carried away by this Flood, but the Elect ſhall not. He hath been caſting out a Flood of Atheiſm, of Prophaneneſs and Ungodlineſs, and many have been carried away with this Flood. There is another kind

kind of Flood, which we read of *Isa.* 59. 19. *When the Enemy shall come in like a Flood*, &c. *Psa.* 18. 4. there are Floods of ungodly men. And by Waters in the *Revelations*, are meant Multitudes of People, over whom the Woman sits. Now we may conceive, that the Flood is of this kind, because the Earth helps the Woman by swallowing up this Flood. This Flood is to be cast out of the Devils mouth: We may observe that all sin, and so the consequents of it, came originally out of the Serpent's mouth; for the Serpent spake to *Eve*, and so deceived her, and drew her into the transgression: So Sin entred and Death, and all came out of the Serpent's mouth. In like manner will the Serpent be speaking to the hearts of men, and perswade them to gather together and make up this Flood; and by his Instruments, those unclean Spirits like Frogs, mentioned *Rev.* 16. 13. will speak in the ears of men: And thus will this Flood come out of the Serpent's mouth. Now when this Flood is cast out, the Earth helps the Woman; that is, some of the Inhabitants of the Earth, being led to it by their own interest, swallow up this Flood. And if such a thing happens after the killing of the Witnesses; that is, a Flood shall be cast out, and the Earth shall be seen to help the Woman, and to swallow it up; then so plain and manifest a sign will be given of *Babylon*'s sudden downfal, that he that runs may read it, and may say to *Babylon*, *Come down and sit in the dust, yea sit thou silent, and get thee into darkness, for thy time is near to come, and thy days shall not be prolonged: and thou as well as old* Babylon, *which was the Glory of Kingdoms, and the Beauty of the* Chaldees *Excellency, shall be as when*

God

God overthrew Sodom. And here we may obſerve, what matter of Conſolation there is in theſe Prophecies, when the troubles and dangers of the Church are foretold in them: For when the Dragon perſecutes the Woman, two Wings of a great Eagle are given to the Woman, and ſo ſhe flies from the Face of the Serpent. God will ſufficiently provide for the Woman's ſafety and preſervation, when nothing but utter deſtruction ſeems to be coming upon her; for the perſecuting Dragon ſhall be no more able to overtake and devour the Woman flying into the Wilderneſs, than a Beaſt running upon the Earth, can catch and devour an Eagle flying in the midſt of Heaven. And then when the Serpent caſts out this Flood to carry away the Woman, the Earth helps the Woman. Here's this comfort for the People of God, This laſt deſign againſt the Woman, whilſt in the Wilderneſs, ſhall moſt aſſuredly be made void; for though *Babylon* will be above all doubt of failing in it, and her great confidence, and raiſed expectations, ſhall make her ſay, *I ſit a Queen, and ſhall not ſee ſorrow*; yet her Plagues will ſuddenly come, and *Babylon's* hopes, and *Sion's* fears ſhall not come to paſs. This Flood ſhall not, cannot carry away the Woman, but muſt be ſwallowed up in the Earth: the Woman muſt have help, and we ſee that rather than want it, the Earth that hates, ſhall help the Woman. And that God which rides upon the Heaven in his People's help, and in his Excellency on the Sky, ſhall ride alſo upon the Earth for their help. And what comfort is this for the threatned Woman, that both Heaven and Earth will be againſt the deſign of this Flood, and ſhall utterly

utterly make it void. God hath ſaid it, and it muſt be done: For verily, till Heaven and Earth paſs, one jot or one tittle ſhall in no wiſe paſs from this and other Prophecies, which the Lord requires his People to give heed to, till all be fulfilled.

3. The laſt ſign is the Dragon's making War with the Remnant of the Woman's Seed, *Rev.* 12. 17. Which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt. For this conſider,

1. The Woman is the Church of God in this *European* part of the World, where the Beaſt hath his Seat, and where he hath great Authority: The Church in the Wilderneſs, perſecuted by the Dragon, but protected and nouriſhed there.

2. The remnant of the Woman's Seed are ſome who were the Seed of that Church, which the Dragon would carry away with the Flood, having been begotten in it by the Word of Truth; but when the Dragon makes this War with them, they are removed from it, into ſome other part of the World, which appears by this, 'tis ſaid, *the Dragon went to make war with this remnant:* in the *Greek* 'tis ἀπῆλθε, *abiit*, he went away: He goes away from the Woman, which muſt be the Proteſtant Churches, which the Serpent would carry away with a Flood, to make this War; therefore this remnant muſt be elſewhere. So he leaves his Work for afflicting this Woman to his inviſible and viſible Angels, and goes away to afflict this remnant: So that after the War againſt the Witneſſes, and beſides the caſting the Flood out of his mouth, to carry away the Woman, he makes War with this Remnant.

3. This

3. This Remnant is known by theſe two Characters:

1. They keep the Commandments of God, and worſhip him according to his own Inſtitutions.

2. They have the Teſtimony of Jeſus Chriſt. They hold it, yea and muſt maintain it and keep it up, notwithſtanding the War made againſt them. Now when it ſhall be ſeen, that the Dragon is gone to make War againſt ſuch a Remnant of the Womans Seed, this will be a great ſign of a Day of Redemption from Antichriſtian Tyranny drawing nigh. For the next thing which we read of, concerning the followers of the Lamb, is that the 144000 of the ſuffering and ſealed Saints, get out of the Wilderneſs, and ſtand with the Lamb on Mount *Sion*, *Rev.* 14. 1. and then it follows, *v.* 6. *I ſaw another Angel flie in the midſt of Heaven, with the everlaſting Goſpel, to preach it to thoſe that dwell upon the Earth.* Where obſerve, that as the Earth did help the Woman, ſo for a reward, the everlaſting Goſpel ſhall be preached to thoſe that dwell upon the Earth. And then *v.* 8. we read, *Another Angel followed, ſaying, Babylon is fallen, is fallen, that great City, becauſe ſhe made all Nations drink of the Wine of the wrath of her Fornication.* Now as for this Remnant, this one thing may be obſerved. That whoever, and whereſoever they ſhall appear to be, thus much may with much certainty and comfort be concluded; that, as the Lord takes ſuch care of the Woman, that ſhe ſhall not be carried away of the Flood, ſo he will have the like care of this Remnant, that they ſhall not be deſtroyed by this War of the Dragon. For this is all that is ſaid, he went away to

make War with them. 'Tis not ſaid he ſhall overcome and deſtroy them, whereas when the War againſt the Witneſſes is foretold, 'tis ſaid, the Beaſt ſhall make War againſt them and overcome them, and kill them; and we may well ſuppoſe that if God had intended the like effect of this War, it would have been foretold alſo: but their comfort will be this, the Dragon ſhall make War with them, and afflict them for a time, which will work for their good; he ſhall not overcome and deſtroy them: But when the Lord ſhall have chaſtiſed and humbled them, and done his whole work upon them by the Spirit of Judgment and Burning; he will then deliver them, and create upon *Mount Sion* and her Aſſemblies, a Cloud and Smoak by Day, and the ſhining of a flaming Fire by Night; for upon all the Glory ſhall be a defence.

6. Some Advantages by the Knowledge of theſe Truths.

If any ſhall ask, as *Paul* in another caſe, *What advantage hath the* Jew? So what advantage hath he that knows theſe Myſteries? What profit is there by ſpeaking, or writing of them? I may anſwer, much every way: For,

1. The knowledge of them may have a great Influence upon the Saints, to make them better Saints, and to promote Holineſs and Godlineſs among them. This is the uſe which *Peter* makes of this Doctrine, 2 *Pet.* 3. 11. *Seeing theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs?* v. 14 *Seeing ye look for ſuch things, be diligent, that ye may be found of him in peace without ſpot and blameleſs.* What things? The New Heavens and the New Earth, wherein Righteouſneſs ſhall dwell.

This

This World will paſs away, and a better will come: What ſhould you do then, but pray that you may be accounted worthy of that World, and the Reſurrection from the Dead, even of a part in the Firſt Reſurrection, and may ſtand before the Son of Man? God hath left us theſe Truths amongſt his Oracles, and the Oracles of God are to be reckoned amongſt the chief advantages which now the Saints have. Doth the Scripture ſpeak in vain, ſaith *James*, Chap. 4. v. 5. Why but, if theſe truths which the Scripture ſpeaks ſo abundantly of, are not to be read, ſtudied, and ſearcht into; then it muſt be ſaid, that the Scripture ſpeaks much in vain. Surely the Scriptures do not contain any ſuperfluities of truths; and if ſuch as preach the Goſpel would be able to ſay as *Paul*, *I have not ſhunned to declare the whole Counſel of God*; then they ſhould ſtudy, and preach theſe things.

2. The knowledge of theſe truths will be Meat to the People inhabiting the Wilderneſs, if mixt with Faith in the heart. They are ſome of the hidden Manna, and Honey out of the Rock, and a Well in the Valley of *Baca*. Pſa. 27. 13. *I had fainted, unleſs I had believed to ſee the Goodneſs of the Lord, in the Land of the living.* David being once amongſt the Idolatrous *Philiſtims*, was then in the Land of the Dead, even among ſuch who were dead in ſins, and alienated from the life of God, but then he believed that he ſhould return to *Judea*, the Land of the Living; which is ſo called, *Ezek.* 32. 23. Judgments are threatned to the *Jews* Enemies, becauſe they cauſed terrour in the Land of the Living. The Woman being in the Wilderneſs, her hope and confidence is, to ſee the goodneſs of the Lord in a *Canaan*. And the

dead Witneſſes ſhall be in the Land of the living.

3. The knowledge of theſe Truths will be matter of encouragement to the People of God, to ſtand it out in an evil day. When 'tis known what Plagues are ready to come upon *Babylon*, men will take the more heed that they partake not in her ſins, and that they be not found within the Confines of it. If the great Truth of the firſt Reſurrection were well improved, what power would it have to keep men upright in apoſtatizing times! *Heb.* 11. 35. The Believers of old did not accept of deliverance, that they might obtain a better Reſurrection. If the hope of a Reſurrection, at ſo great a diſtance, was ſuch a ſupport, how much more ſhould it be ſo now, being much nearer? This expreſſion of a better Reſurrection in Hope, did intimate that they might have had a preſent one then; their Enemies, that caſt them down, would have given them a Reſurrection, if they would have accepted it on their terms. Even ſo the Beaſt, that caſts them down, will give a Reſurrection to the Witneſſes of Chriſt, if when riſen they will fall down and worſhip him. Now what will better encourage the Witneſſes to endure to the end, than the hope of a better Reſurrection? Two great Reſurrections are ſpoken of in Scripture:

1. That of the ſlain witneſſes, *Rev.* 11. 11. *After three days and a half the Spirit of Life from God entred into them, and they ſtood upon their feet, and after aſcended to Heaven, and their Enemies beheld them*; and that's all they do, they cannot kill them again. If any in ſuch time accept of a Reſurrection from the Beaſt, they muſt ſoon fall with him: But let them keep the Com-

Commandments of God, and the Teſtimony of Jeſus Chriſt, ſo ſhall they ſtand with the Lamb on Mount *Sion*.

2. That of the dead Saints at the coming of Chriſt, they ſhall live and reign with Chriſt. Here are two things much for the comfort of Saints:

1. The godly ſhall be raiſed and be with Chriſt, long before the wicked ſhall be raiſed, and they ſhall be the Sheep at Chriſt's right Hand; and after the wicked ſhall be raiſed, and be the Goats at Chriſt's left Hand. The godly and wicked dye alike, and Worms devour their bodies, *Eccl.* 2. 16. How dieth the wiſe Man? As the Fool. How dyeth the godly Man? As the wicked. But though they dye alike, yet they ſhall not ariſe alike; but Saints firſt, and they ſhall be long in glory; and at laſt the wicked ſhall be raiſed, to ſhame and everlaſting contempt.

2. The Saints when raiſed, ſhall have glorious Bodies; the Wicked ſhall have immortal Bodies, capable of everlaſting torments; but not glorious Bodies. For their vile Bodies ſhall be raiſed vile, and remain vile for ever. Their Bodies are vile whilſt they live, more vile when they dye, and ſhall be moſt vile when raiſed again. For as the Souls, ſo the Bodies of the godly and wicked ſhall be in a contrary State. If then the Saints ſhall have glorious Bodies in the Reſurrection, the wicked ſhall have vile Bodies: and according to the degree of glory which the Saints Bodies ſhall have, will be the degree of vileneſs in wicked Mens Bodies. What encouragement is this, to follow the Lamb witherſoever he goes, that ſo you may have aſſurance of living, and reigning with Chriſt!

7. The concluſion of all, in ſome Counſels and Directions.

1. Receive *Chriſt* now, and when he comes he will receive you to himſelf. Open to him, and he will open to you. Receive him for Life, and to be your Lord, and then you may ſay, when *Chriſt*, who is our life, ſhall appear, we ſhall alſo appear with him in Glory. Live in him and live to him, ſo may you hope to live and reign with him. If to you to live be *Chriſt*, then to dye will be great gain, and to riſe will be greater.

2. Look for, and love the appearing of *Chriſt*; To them that look for him he ſhall appear; and give a Crown of righteouſneſs to them that love his appearing. If you deny your ſelves, and take up the Croſs of righteouſneſs, and follow *Chriſt*, then you ſhall have the Crown of righteouſneſs.

3. Have your Converſations in Heaven, mind heavenly things, and drive a trade in Heaven; buy Gold, white Rayment, and Eye-ſalve of *Chriſt*: Get the Powders of the heavenly Merchant, wherewith the Spouſe is perfumed: Walk by a heavenly Rule, imitate an heavenly Pattern, and aim at an heavenly End; and ſo look for a Saviour from Heaven.

4. Be of the number of wiſe Virgins; be Virgins pure, incorrupt, eſpouſed to *Chriſt*: Take him as the Chiefeſt of ten thouſand, and altogether lovely; and be wiſe Virgins in getting Oyle for your Veſſels. Let there be true faith joining you to *Chriſt*, that you may receive of his fulneſs, grace for grace. Reſt not in a Form, but ſee that there be the Power of Godlineſs. Thus ſhall you go in with

the Bridegroom to the Marriage.

5. Have a righteouſneſs exceeding the righteouſneſs of the Scribes and Phariſees: For without this you cannot enter into the Kingdom of God. *Mat.* 5. 20. This muſt be,

Firſt, The righteouſneſs of Faith, which is the righteouſneſs of God, laid hold on by Faith. This the Phariſees would not ſubmit to, but went about to eſtabliſh their own righteouſneſs. You can't be righteous before God, but in the righteouſneſs of God, even of *Chriſt*, God-Man.

Secondly, A righteouſneſs in your works, which muſt exceed that of the Scribes and Phariſees, in theſe two reſpects:

1. You muſt be Servants to righteouſneſs. *Rom.* 6. 18. *Being made free from ſin, ye became the Servants of righteouſneſs.* The Phariſees, made their reighteouſneſs a Servant to them, in that they ſought their own praiſe thereby. Let yours exceed theirs, in being Servants of righteouſneſs.

2. You muſt love righteouſneſs, and be Servants to it out of love. *Baalam* loved the wages of unrighteouſneſs; the Phariſees loved the ways of righteouſneſs; but *Chriſt* loved righteouſneſs, *Heb.* 1. 9. and ſo do thoſe that are *Chriſt's*, and therein they exceed the Scribes and Phariſees. And if you have this righteouſneſs exceeding theirs, conſider what Promiſes are made to you, *Iſa.* 33. 24. *Who among us ſhall dwell with devouring Fire?* Who among us ſhall dwell with everlaſting Burnings? He that walketh in righteouſneſs and ſpeaketh uprightneſs. Interpreters look no farther than *Hezekiahs* time for a ſenſe of this place, as if this and what follows had its accompliſhment, when *Jeruſalem* was beſieged, and *Sennachrib's*

Army deſtroyed; which may be part of the ſenſe, and ſomewhat that was typical: But doubtleſs *Iſaiah* looks to the laſt days here, as well as in many other of his Prophecies; even to the time when *Jeruſalem* ſhall be a quiet Habitation, a Tabernacle that ſhall not be taken down, *v.* 20.

Q. *What then ſhall we underſtand by this Fire?*

A. It is ſuch a Fire as the Righteous ſhall dwell with, and not be hurt by; and therfore not Hell-Fire, ſo they ſhall not dwell with it. Why ſhould not the Fire which *Peter* ſpeakes of be here meant? That Fire to which the World, that now is in Being, is reſerved; called everlaſting Burnings, becauſe, as to the wicked which will be conſumed by them, they will be the beginnings of everlaſting burnings. For the ungodly ones, who ſhall periſh by them, ſhall never be out of the Fire afterwards. Now who ſhall dwell with thoſe burnings? who ſhall live when God doth this? and when this dreadful Conflagration ſhall be, who ſhall be like *Moſes* on the Mount that burned, and not be conſumed? The Anſwer is, He that walketh righteouſly, and ſpeaketh uprightly. And 'tis farther promiſed, Thine Eyes ſhall ſee the King in his beauty. That is, *Hezekiah*, ſay Interpreters, who as in the time of the Siege, he did rend his cloaths, and covered himſelf with Sackloth; ſo when that great Deliverance was wrought, he was ſeen in his beauty again; but the *Chaldee* Paraphraſe gives a better ſenſe, which in *Latine* is thus rendered, *Gloriam Majeſtatis regis ſeculorum in decore ſuo videbunt oculi tui.* Thine Eyes ſhall ſee the King eternal, as he

is called, 1 *Tim.* 1.17. in the glory of his Majeſty. Even that King ſpoken of *v.* 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King. And 'tis farther promiſed, They ſhall behold the Land that is very far off. That is, ſay ſome, *Senacheribs* Siege ſhall be raiſed, and then the *Jews* ſhall go abroad in the Land again. But what reaſon was there to call any part of *Judea*, the Land very far off from *Jeruſalem*? Surely ſomewhat elſe ſeems hinted; and why may we not think it to be meant of a Land very far off, in reſpect of the time of its being? For as we read of times afar off, ſo there was a Land far off in regard of the time of its exiſtence, even the new Earth which is to be created; in which Righteouſneſs ſhall dwell, and upon which the Saints ſhall reign with Chriſt. This was, in *Iſaiah*'s time, The Land very far off, but now very near, which they that walk in Righteouſneſs ſhall behold.

6. Pray earneſtly that this Kingdom may come. God delights much in ſuch Prayers. We may ſee what a large Commiſſion is given for praying for theſe things, *Iſa.* 45. 11. Ask me of things to come, concerning my Sons. I have ſpoken much of them, and do you ask me of them. Ask, and you ſhall know much of them. Ask, and they ſhall come; ask me of them, and you ſhall have a ſhare in them when they come. And concerning the works of my hands, command ye me.

1. Command ye me. God hath put himſelf under a Law by his gracious Promiſe, Covenant, and Oath. He that Commands all, yields to be Commanded by the Prayer of his People.

2. Cor.-

2. Concerning the works of my hands command ye me: Which may either look back to works already wrought, or forward to works to be wrought. First, to works already wrought: *My Sons are the works of my hands, created to good works, and formed for my praiſe.* Now do you command me concerning them, and then I will command their Enemies to let them go free, *I will ſay to the North, give up; to the South keep not back; bring my Sons from far, and my Daughters from the ends of the Earth.* Secondly, to works to be wrought. *I will create* Jeruſalem *a rejoycing, and her People a joy; I will make the new Heavens, and the new Earth; and concerning theſe works which my hands ſhall make, command ye me.*

Thoſe that would at laſt reign, muſt now overcome. Firſt, within there is an Old Man to be overcome, and you muſt get the Rule of your own Spirits, which is better than to rule a City. Let Grace reign over Corruption; Spirit over Fleſh. Let Faith, Love, and the Fear of God rule; *in patience poſſeſs your Souls*: Let there be a Kingdom of Patience, and then ſhall there be at laſt a Kingdom of Power. Secondly, you muſt overcome without: There is a World to be overcome; and that both the good, and the evil of it: The good thus; All things are lawful, but I will not be under the power of any. Covetous Men are under the power of Riches; let it not be ſo with you, do you, through Grace, rule them, and uſe them as you ought, and let not them rule you. And as for the evil things of the World, meddle not with them, but keep your ſelves

ſelves unſpotted of the World. Save your ſelves from the Sins, and ſo ſhall you from the Plagues of an untoward Generation. There is a Satan alſo to be overcome: 1 *John* 5. 18. *He that is born of God keepeth himſelf, and that evil One toucheth him not. Tactu qualitativo*; that is, by a touch altering the Nature; he ſhall not deſtroy the Divine Nature, or Seed of God in the Regenerate. He touched *Adam* and he died, but he can't ſo touch a true Saint. There is laſtly, a Beaſt to be overcome? There is a two-fold overcoming the Beaſt; Firſt, In his temptations and endeavours to ſubject the Hearts and Conſciences of all to him. So Saints chooſing to ſuffer from him, rather than to ſerve him, do overcome. There is a Victory gotten over his Mark, and over the Number of his Name; when many do adore him, and reverence and honour his Name, as a Name above every Name, as exalting himſelf above all that is called God: they have his Name in greateſt contempt; when ſome call him the Vicar of Chriſt, the Head of the Church; and when he ſhews himſelf that he is God: The faithful Witneſſes overcome all theſe high Titles and great Names, and call him by his right Names; the *Antichriſt*, the *Man of Sin*, and *Son of Perdition*. Secondly, In his Power and Kingdom. Overcome him in the firſt ſenſe, and 'twill not be long before the Saints ſhall ſee him overcome in this latter ſenſe. Great Promiſes are made to Overcomers in the Second and Third Chapters of the *Revelations*, and they look to the Day of Chriſt's Perſonal Reign, as the ſpecial time for their accompliſhment. Not but that the Spirits of Juſt Men have

have the ſubſtance of them in Heaven: but when their Bodies ſhall be raiſed, then will be the eminent time of fulfilling them. For, *then ſhall they rule the Nations with a Rod of Iron, and ſit with Chriſt upon his Throne.* Be Overcomers then, and you ſhall be able to ſay at laſt, as *Joſhua* did, *Not one thing hath failed of all the good Word which the Lord hath ſpoken.*

Written by *William Allein*, Miniſter of the Goſpel.

FINIS.

Some Diſcovery

OF THE

NEVV HEAVENS,

AND THE

NEVV EARTH.

ALSO OF

The Earneſt Expectation

of the Creature, to be delivered from its Bondage, into the Glorious Liberty of the Children of God.

TOGETHER

With ſome Hints wherein it will conſiſt: Gathered out of *Holy Scriptures.*

AS ALSO

A Gueſs at the Time wherein it may probably be expected.

Together with the Profitable Uſes to be made of it; As in 2 *Pet.* 3. 14.

By *WILLIAM ALLEINE*, Now with the Lord.

LONDON,

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IN the former *TREATISE*, the paſſing away of the Old Heavens and Earth, was handled, and their periſhing by Fire: And now I ſhall adde ſomewhat concerning the New Heavens, and the New Earth which are to ſucceed them, as we read. 2 *Pet.* 3. 13. Nevertheleſs we according to his Promiſe, look for New Heavens and a New Earth, *&c.* And certainly 'tis not a ſtate of glory in the Heaven of Heavens, where Chriſt is, and where the Spirits of juſt Men made perfect are; which is here meant. For the New Heavens of which *Peter* ſpeaks, are not yet in Being, but are Promiſed, we according to his Promiſe look for New Heavens; this Promiſe is in *Iſa:* 65. 17. *Behold I create New Heavens, and a New Earth*; theſe are yet to be created, *Iſa.* 66. 22. *As the New Heavens and the New Earth which I will*

I will make, ſhall remain before me, &c. I have not made them already, but I will make them. And the time is hinted when they ſhall be created, *Iſa.* 65. 13. *my Servants ſhall eat, but ye ſhall be hungry; my Servants ſhall drink, but ye ſhall be thirſty, my Servants ſhall rejoyce, but ye ſhall be aſhamed* &c. And the former troubles ſhall not be remembred: this Promiſe hath not been already fulfilled, for the People of God have not been yet in ſuch an eſtate, as to leave all their troubles behind them, and to forget them; but ſuch a time ſhall be, for (ſaith the Lord) *I creat New Heavens, and a New Earth.* A New Earth as well as New Heavens, which Intimates a great change here below. Neither is it the Goſpel-ſtate of the Church, which was to ſucceed the Legal ſtate, which is all here meant, for this was in Being when *Peter* wrote; but the New Heavens, and Earth were lookt for. And laſtly, Theſe New Heavens, and New Earth muſt be created when the World which now is ſhall periſh by Fire, and that will be at the day of Judgment, 2 *Pet.* 4. 12. 13. Thus we ſee what we are to reſt in, as meant by the New Heavens, and the New Earth.

In the next place, to ſhew what they are, conſider in the general thoſe words of *Peter*; 2 *Pet.* 3. 15. 16. *As our beloved brother*, Paul *hath written unto you, as alſo in all his Epiſtles, ſpeaking of theſe things*: What things? Doubtleſs the New Heavens, and Earth are theſe things, for of theſe, *Peter* laſt ſpake; therefore when *Paul* ſpeaks of the *manifeſtation and glorious liberty of the ſons of God, and the creatures earneſt expectation of it*, Rom. 8. and alſo of the *Saints judging the World*. 1 Cor. 6. 2. Theſe are the ſame things of which *Peter* ſpeaks: but moſt plainly the New Heavens, and New Earth are

ſpoken

ſpoken of in the *Epiſtle* to the *Hebrews*, and becauſe *Peter* ſaith, *Paul had written of theſe things*? this is conceived to be one of the beſt Arguments to prove that *Paul* was the Author of that *Epiſtle*: now *Heb.* 2. 5. he ſpeakes of a World to come, the ſame with the New Heavens, and the New Earth and *Heb.* 12. 26, 27. *of a Kingdom which cannot be moved*, and of the removing of *things which may be ſhaken*, and in relation to the *purifying*, and *conſuming work of that day*; 'tis ſaid, *Our God is a conſuming Fire*. And ſomewhat might be gathered out of every one of *Pauls Epiſtles* touching theſe things, except that to *Philemon*. Thus in the general.

Now to come to a more particular unfolding of this Myſtery, we are to conſider, that the Heavens, and Earth may be taken theſe three ways.

Firſt, in a Natural, ſecondly, a Civil, thirdly, in an Eccleſiaſtical reſpect.

1. In a Natural reſpect; And thus we may conceive that all things below the Heaven of Heavens (which is the Throne of God, and Seat of the Bleſſed) are to be in ſome reſpect made new. Indeed the Heaven of Heavens is called *the high, and Holy place*, and no change was made in it by Mans ſin, & it is ſo Glorious already, that we have not ground to conclude it will be made better: but as for the inferiour Heavens, and Heavenly Bodies in them, as Sun, Moon, and Stars, there is this to be ſaid concerning them: As they ſometimes ſend down ſome malignant and hurtful Influences upon this inferiour World, which may be reckoned amongſt the Fruits of *Adams ſin*: ſo in the times of Reſtitution theſe ſhall ceaſe. I ſhall mention ſome places of Scripture which afford us ſome ground

thus to conclude it, *Psa.* 11. 6. there is this promiſe, *The Sun ſhall not ſmite the by day, nor the Moon by Night*; when 'tis ſaid, The Sun and Moon ſhall not ſmite; this doth intimate, that ſometimes they do ſmite Men, and ſurely 'tis Sin; which hath been the cauſe of this ſmitting. And if this promiſe of their not ſmitting ſhall be made good to any, in the time of the Old Heavens, and Old Earth; then much more ſhall it be made good in the times of the New Heavens, and the New Earth. The Sun did once beat upon the Head of *Jonah* that he fainted, and wiſht in himſelf *to die*, *Jonah.* 4. 8. Certainly it ſhall not be thus in the times of reſtitution, and refreſhing: *the Sun ſhall revive and ſtrengthen, and not cauſe fainting, and make Men wiſh to die*, Deut. 33. 28. His Heaven, ſhall drop down Dew. Whilſt *Iſrael* did keep Covenant with God, the Heavens were his Heavens: much more when all *Iſrael* ſhall be called, and ſaved, the Heavens ſhall be their Heavens; the Sun, Moon, and Stars, ſhall be theirs, ſo, as that their influences ſhall not be hurting, and ſmiting; The Stars in their courſes ſhall not fight againſt them, as once they did againſt *Siſera*. Their Heavens ſhall not be, as many times now they are, Braſs over their Heads, but ſhall drop down Dew, and the former and the latter Raine that is, Rain in ſeaſon ſhall deſcend, and there ſhall not be a Sweeping Rain, which ſhall leave no Food behind it. And 'tis not at all to be doubted, that when the *Jews* ſhall be all *effectually called*, and *enter into their reſt*, *Joſeph's* Bleſſing ſhall be the Bleſſing of all the Tribes of *Iſrael*, and that in a more ample and eminent manner than when *Joſeph* had his Lot

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in *Canaan Deut.* 33. 13, &c. of *Joseph* he said, *Blessed of the Lord be his land, for the precious things of Heaven, for the Dew, and the deep that coucheth beneath, and for the precious Fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient Mountains, and for the precious things of the lasting Hills, and for the precious things of the Earth, and the fulness thereof, and for the good will of him that dwelt in the Bush.* Josephs Blessing did then consist in *precious things*, and that which made all these *precious things*, more *exceeding precious*, was, the *good will of him that dwelt in the Bush*; and when Joseph shall be called and United to Judah under one King, then shall he have the *good will of him that dwelt in the Bush, and a Blessing of precious things added thereto.* Certainly, we may well conclude that as the Tribes of *Israel* had these their Blessings in some Degree, when *Canaan* was Conquered, and divided amongst them, so when the *Jews* shall be *called*, then shall they have these Blessings, wherewith *Moses* the Man of God blessed them, in the fulness of them: but that the great change which shall be in the Natural state of things, may be more fully set forth, I shall with such largeness as the Matter doth require, whilst upon that eminent place, *Rom.* 8. 19. &c. *For the earnest expectation of the creature waiteth for the manifestation of the Sons of God*, &c. The Apostle had said, *v.* 18. *I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.* Saints after a long time of Suffering, must have a time of Glory, As there is to be Eternity of Glory in Heaven, so a set time also for the

Church to have great Glory upon Earth. This is proved from the *earneſt expectation of the Creature*; and from the *Saints groaning within themſelves, and waiting for the Adoption, even the redemption of their bodies*; The whole creation groaneth, and Saints groan. What doth this import, but that the World is weary of its preſent ſtate of bondage, and longs for the time when it ſhall paſs away in reſpect of its preſent corrupt and ſlaviſh eſtate, and be in its refined, reſtored, and free ſtate, of which God hath ſpoken by the mouth of his Prophets? The Heavens would be New Heavens, the Earth would be a New Earth, they look with outſtretched Neck for that happy time when it ſhall be ſaid, *The Lord bleſs thee O Habitation of juſtice, and Mountain of holineſs*; and when the Sons of God that have lyen among the *Pots* ſhall come forth and be as the *wings of a Dove, covered with Silver, and her Feathers with yellow Gold*, and ſo have their glorious Liberty, and Manifeſtation.

By Creature here is meant, the World which is now ſubject to Vanity, and in bondage to corruption. Its condition is much worſe now, by Mans ſin, than it was at firſt. This condition is contrary to its Nature, It would be reſtored to its Primitive State, and is not at reſt till it be ſo.

Here are three things to be conſidered: Firſt, What the Primitive State of the Creature was: Secondly, What its preſent bondage is: Thirdly, What the Liberty is which it longs for. What the Primitive State of the Creature was, theſe Particulars ſhew:

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1. The Creature was very good; there was no evil in the Creation. *Gen.* 1. 31. *God ſaw every thing which he had made, and behold it was very good.* Full of vertue, and Vigor; of beauty, and comlineſs, *Gen.* 2. 27. As Trees, ſo other things were beautifull to the Eye, there was nothing hurtfull and grieving; No Thorns, or Thiſtles, for theſe were a part of the Curſe. *Salomon* complains, *all is Vanity, and vexation of Spirit:* 'Twas the Evil and bitter thing Sin, which was the cauſe of it.

2. There was Peace in the Creation, a due ſubordination, and ſubjection, and Concord, and agreement; nothing of Rebellion, nothing of enmity, no waſting, or deſtruction in any part of the Creation, as a Fruit of enmity.

3. The Creature was made that it might ſerve for the Honour of the Creator. God made all things for himſelf *Prov.* 16. 4. All his works were to praiſe him.

4. Man was Lord of the Creation. *Rule thou over the Fowl of the Air, the Fiſh of the Sea,* &c. *Gen.* 1. 28. And the Creatures did own Mans Dominion over them, and became willingly ſubject to him, the Beaſts and Fowls came to *Adam*, as it were to do him Homage, and he gave them Names.

2. What the Creatures bondage is? This conſiſts,

1. In the loſs of very much of its Primitive vertue, and beauty. Sin hath much defaced, and enfeebled the Creation. Meat hath not that ſtrength to nouriſh, which firſt it had *Iſa.* 3. 1. we read of the *Stay*, and *Staff*; of the *Stay of Bread, and the Staff of Water.* If *Adam* had not

Sined this Stay and Staff would have been a ſufficient ſupport of Mans life when its going away.

2. In that enmity which is now amongſt Creatures. There is a war in the Creation; Creature againſt Creature: In the Sea the greater Fiſhes devour the leſs, the dry Land, and Air are full of Beaſts, and Birds of prey.

3. In the ſinful abuſe of Creatures, they are in bondage to the luſts of Men; and are many times proviſion For the Fleſh to fulfill it in the luſts thereof. We may obſerve, that the Firſt Sin was the abuſe of a Creature: God had forbidden to Men the eating of the fruit of the Tree in the midſt of the Garden; when Man did eat, the Creatures bondage began. This ſinful abuſe was its bondage; And this one Creature being thus abuſed, and brought into bondage, God did in a way of judgment (as a juſt recompence of Man's Sin) leave the reſt to be ſubject to Vanity, and leſs helpful to Man: *Adam* delighted in the forbidden Fruit more then in pleaſing God, and therefore was left to love and ſerve the Creature, more than the Creator; We may take Notice how this bondage is ſet forth in Scripture, 1. *Joh.* 2. 16. All that is in the World, *the luſt of the Fleſh, the luſt of the eye, and the pride of life, is not of the Father, but is of the World. There are* theſe ſeveral Luſts in the World, and the World affords them their ſeveral Objects; carnal Delight? are the Objects of the luſt of the Fleſh, worldly riches, and Propfits are the luſts of the Eye. And do pleaſe the Eye, *Eccleſ.* 5. 11. When goods increaſe, what good is there to the

the owners, ſaving the beholding them with their Eyes; and when theſe worldly things are enjoyed, and Men proſper, and grow great thereby, then Pride uſually compaſſeth them about as with a Chain, and ſo they become the *Pride of Life*. Now this is the bondage of the Creatures, to feed *the luſt of the Fleſh, the luſt of the Eye, and the Pride of Life*. We may obſerve, that all theſe luſts did meet in, and made up the firſt ſin; the *Forbidden Fruit* was fair to the eye, there was the luſt of the Eye: there was a luſt to eat of it, and an eating to ſatisfy that luſt: ſo there appeared the luſt of the Fleſh: and as the Devil ſuggeſted, ſo *Adam* and *Eve* thought to be thereby as Gods, *knowing good and evil*; there was *Pride*; and as this Sin brought in all others into the World, ſo we ſee how the Off-ſpring reſemble their Begetter, and how all *Adams* Children by generation, do beare the Image of the Earthly *Adam*. Again ſee *Jam.* 4. 3. *Ye aſk that ye may conſume it upon your luſts*: Luſt is a great Devourer; what great Eſtates are many times conſumed by it? This is a bondage to the Creature, which would ſerve mens Neceſſities, but not their Luſts. And the *Apoſtle* calls ſuch, *adulterers. Adultreſſes*; The Creatures are defiled and defloured by mordinate love to, and ſinful abuſe of them. And laſtly conſider, *Luke.* 16. 9. where Riches are called the *Mammon of unrighteouſneſs*: 'tis a Bondage to them to be ſo; they would and ſhould be the *Riches of righteouſneſs*; now they are the *Mammon of unrighteouſneſs*. When they are gotten by righteouſneſs, *Hab.* 2. 9 *Wo to him that*

coveteth an evil covetousness; or, *gaineth an evil gain*. *Achan's* Wedge of Gold was evil gain; *Naboth's* Vinyard was evil gain to *Ahab*. *Judas* his Thirty pieces of Silver were evil gain to him: they are also the *Mammon of unrighteousness*, when not made use of for Mens own good, or the good of others, which are in want; many have Riches, but not a Heart to use them; not like Christ who accounted giving best. But they account having, and keeping best. Lastly, they are the *Mammon of unrighteousness*, when employed to promote, and carry-on an evil and mischievous designe. *Haman's* Ten thousand Talents, which he would give to promote the work of destroying the *Jews*, were the *Mammon of unrighteousness*.

4. The Creatures bondage consists in a subjection to Satan; *Adam* lost his Dominion in the Creation, and *Satan* hath usurped it; who by Divine Permission hath sometimes power to make Creatures his Instruments in his evil designs: By Fire he destroyed *Job's* Sheep, and the Servants which kept them; By Wind he overthrew the House where *Job's* Sons and Daughters were: Sometimes he makes Creatures his alluring Baits to draw men to sin. Now the Creature groans under this bondage to *Satan*, and longs for the time when he shall be bound, and cast into the Bottomless Pit.

5. In being so much in bondage to men, which are God's Enemies: The Creation groans under an Antichristian Yoke; and as the Souls under the Altar cry, *How long, O Lord, dost thou not avenge our blood?* So the Creatures cry, *How long, O Lord, dost thou not avenge our bondage on them that oppress us?*

us? They long for the Fall of *Babylon*, and the Deſtruction of the Man of Sin; and as when *Babylon* ſhall fall, the Heavens and holy Apoſtles and Prophets ſhall rejoyce over her: ſo alſo ſhall the whole Creation, which now groaneth and travelleth in pain.

Thus much of the Creatures bondage, in which we may ſee the evil nature of Sin; whereby not onely Men, but the whole Creation hath been brought in bondage to corruption. As in things which God hath made, His *Eternal Power and Godhead*, His *Wiſdom and Goodneſs* are ſeen: So in them as made ſubject to vanity, we ſee what an evil and bitter thing Sin is; when *Achan* ſinned, he brought Ruine upon himſelf, his Sons and Daughters, Oxen, Aſſes, Sheep, and Tent, and all that he had. Here conſider:

1. The Creatures forbid theſe Abuſes, and cry out againſt thoſe that abuſe them. As God complained once, that he was *preſs'd as a Cart laden with Sheaves:* ſo the Creation complains of being preſs'd with Man's Wickedneſs, Covetouſneſs, Pride, Luxury and Drunkenneſs, which are a burden to the Creation. And as the dumb Aſs reproved the madneſs of the Prophet; ſo the dumb Creatures reprove the Wickedneſs of Men; when they love them inordinately, and ſerve them, and their Luſts by them: What is their voice, but like that of the Angel to *John? See thou do it not, we are thy fellow-creatures, worſhip God.*

2. The abuſed Creatures will cry againſt thoſe that abuſe it, *Hab.* 2. 11. *The Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it.* When a Town is built by blood, and a City is eſtabliſhed by Iniquity, then the Materials

rials do (as it were) cry for Vengeance on ſuch Builders, *Jam.* 5. 12. *Go to now, ye rich men, weep and howl, for the miſeries that ſhall come upon you; your riches are corrupt, your Garment Moth-eaten:* You will rather let Moth and ruſt corrupt them, than employ them to any good Uſe; and this Ruſt ſhall be a Witneſs againſt you.

3. 'Tis mercifulneſs to Creatures to uſe them well, and cruelty to abuſe them; thoſe that do thus, are cruel to their own Souls, and to the Creatures: Sinners are cruel to the Creation; Saints are pitiful to it, when they uſe and do not abuſe Creatures.

Thus much of the *Creature's Bondage.*

3. What the Creature's Liberty is, into which it ſhall be delivered?

1. There ſhall be peace in the Creation: As Chriſt makes peace betwixt God and Men, betwixt holy Angels and Men; and will in the time of the New Heavens make peace betwixt the Saints: ſo will he alſo makes peace in the Creation; and that Promiſe in *Iſa.* 65. 25. may be fulfilled in a literal, as well as a myſtical ſenſe: *The Wolf and the Lamb ſhall feed together, and the Lion ſhall eat Straw like the Bullock; but Duſt ſhall be the Serpent's meat, upon it the Curſe ſhall remain.*

2. The Creatures ſhall be again *very good*, and not *vanity and vexation of ſpirit:* They ſhall recover their loſt Vigor and Beauty, *Acts* 3. 21. There ſhall be a reſtitution of all things, ἀποκατάστασις, *eſt reſtitutio in priſtinum ſtatum*; A bringing back to the Firſt State: *Matth.* 12. 13. *He ſtretched out his hand, and it was reſtored whole*

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like the other. And thus the Earth ſhall be ſo reſtored, as to have a new State and Face: It ſhall not be Iron under men's feet, through want of Rain in the ſeaſon of it: Neither ſhall it be barren and unfruitful. What *Eliſha* did at *Jericho*, might be for a Type of that which ſhall be done in the times of Reſtitution: 2 *King.* 2. 21. *The men of the City ſaid, The ſituation is pleaſant, but the water is naught, and the ground barren;* then Eliſha *went forth to the ſprings of water, and caſt ſalt therein. Thus ſaith the Lord, I have healed theſe waters, there ſhall not be any more from thence death, or barren land.* And 'tis remarkable, what *Joſephus* writes of this *healing of the waters of* Jericho, by *Elizæus*'s Bell; *Jud. lib.* 5. *chap.* 4. This Fountain which before was the cauſe of Famine and Sterility, was now the cauſe of Plenty and Fertility; and ſo it watereth the ground, that where a little of it cometh, it doth more good than all other waters which lie long upon it: There are goodly Orchards, andmany ſorts of Palm-trees growing by Brook's-ſides; and the fatteſt being preſt, yield a Juice like Honey: and he after ſaith, we may call that part of the Earth divine, where whatſoever Fruit is moſt dear and precious, is in moſt abundance. Alſo in all other Fruits it ſurpaſſes all Countreys in the World, for it multiplieth all things, and increaſeth them ſooner there; the cauſe whereof I judge to be the *pleaſant waters*, and *warm nouriſhing Air*, which inviteth all things to ſpring, and then increaſeth them; and the moiſture cauſeth all things to take firm root, and defendeth them from drought: In Summer the Air of that place is ſo temperate, that when it ſnoweth in other parts of *Judea*, and

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is extream cold, the Inhabitants in this place do onely wear a Linnen Garment. Thus he declares the Fertility of *Jericho*, caused by that Miracle; and certainly a greater Miracle than this here will be wrought; for there are promises in Scripture of a great Fertility, that shall be after the *Calling of the Jews*, Ezek. 36. 30. *I will multiply the Fruit of the Tree, and the Increase of the Field, so that ye shall receive no more reproach of Famine*: Verse 35. *The Land that was desolate shall become like the Garden of* Eden. What a great Change will there be in the Earth, when desolate and barren Land shall be like *Eden*! And as we have ground to conclude, that many of God's Works wrought among the *Jews* of old, were typical of greater Works, which shall be wrought for them at last; for which, see *Jer.* 23. 8. So why may we not gather something from that work of God, in giving them Water out of the Rock? And that which I would especially hint, is, from *Deut.* 32. 13. *He gave them Honey out of the Rock, and Oyl out of the flinty Rock.* The Water is called *Honey and Oyl*: And why? First, Because it was a Supply flowing from special Grace and Mercy; special Grace adds a great deal of Sweetness to common Mercies. Secondly, It was an extraordinary Supply in time of great need; Water in that extremity was as Honey and Oyl. Thirdly, It was a Type of Christ; for, *They drunk of that Rock which followed them, and that Rock was Christ*, 1 Cor. 10. 4. An Eye of Faith looking unto Christ, would make it sweeter and more pleasant than Honey and Oyl. Fourthly, It being Water given them by a Miracle, might have sweetness and vertue beyond ordinary water: For as the

Bread

Bread given them by a Miracle, has the taſte of Honey and freſh Oyl; ſo might this miraculous Water: When Chriſt turned Water into Wine, that was far better than ordinary Wine; the Governour of the Feaſt ſaid, *Thou haſt kept the good Wine until now.* The other in compariſon with this, did not deſerve to be called *good Wine:* Doubtleſs that miraculous Wine was the beſt Wine that ever was drunk; and why may we not conceive the like of this miraculous Water, which might be typical in relation to the times of Reſtitution, in which, even Water, the moſt common mercy, ſhall have much more vertue and pleaſanteſs in it, than now it hath. 'Tis ſaid of Fire and Water, that they are *good Servants*, but *bad Maſters*; and they have often been bad Maſters, in theſe times of the Old Heavens and Old Earth; but in the time of the New, they ſhall be good Servants alone, and no more bad Maſters to the Saints: The Air alſo will be ſweet, wholeſom, and fructifying, and what hath a ſpiritual meaning, *Cant.* 4. 16. will be then true in a natural ſenſe alſo; *The North-wind ſhall awake, and the South-wind blow, that the Spices may flow forth.* No blaſting-wind, or that which will hinder the flowings forth of Fruits, but that which ſhall farther their flowing forth: and then the *rough wind ſhall be ſtayed in the day of the Eaſt-wind.*

3. The Creatures ſhall be delivered from all their uſurping and oppreſſing Lords. Satan ſhall not Lord it over them, neither the Man of Sin; they ſhall be together in the *Bottomleſs Pit*; and all Chriſt's Enemies will be made his Footſtool, whereby the Creature ſhall have its ſo-much longed-for Liberty, and ſhall be in Subjection to

him,

him, who is to be the *desire of all Nations*, and of the *whole Creation*; of whom 'tis said, *Psa.* 8. 4. *What is man that thou art so mindful of him, and the son of man that thou visitest him? thou madest him a little lower than the Angels, and hast crowned him with glory and honour; thou hast made him to have dominion over the works of thy hands, and hast put all things in subjection under his feet.* Which must be fulfilled in that World which is to come; as is evident, *Heb.* 2. 5, 6. For as to the present state of things in the World, as now it is, the *Apostle* saith, *v.* 8. *We see not yet all things put under him.*

4. The Liberty of the Creature consists in the lawful Use of it, 1 *Cor.* 7. 31. *They that use the world as not abusing it.* Here two things may be observed:

First, The Creature is to be *used*, and not *enjoyed:* Life and Happiness doth not consist in it; carnal men enjoy the Creatures, the covetous man enjoyes his Wealth, as *Dives* did, *Son remember that thou in thy life-time hadst thy good things.* Worldly men have their portion in this life, and say, *'Tis good to be here:* Now such an enjoying of the Creature holds it in bondage; its Liberty is to be used well; insist *Psa* 110. 7. 'tis said of Christ, *He shall drink of the Brook in the way*, and then men should lift up the head and heart to him, in whose favour is their life.

Secondly, The Creature should be used lawfully, and not abused; a lawful Use is its liberty: There is a natural Use of Creatures, which is for Food and Rayment, and somewhat for Delight; for *Gen.* 2. 9. *Out of the Ground God made every Tree to grow which was good for Food, and pleasant*

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to the eye. In the times of Reſtitution it will be ſo; Fruits both profitable and pleaſant, will be made to grow: *Hoſ.* 2. 21. *It ſhall come to paſs in that day*; that is, when the *Jews* ſhall be betrothed to the Lord: *I will hear ſaith the Lord, I will hear the Heavens, and the Heavens ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oyl, and they ſhall hear* Jezreel: When the *Jews* ſhall be *Jezreel*, the *Seed of God*, all the Creatures ſhall with one conſent ſerve that *Jezreel.* What is the reaſon that now 'tis otherwiſe? for many times the Heavens hear not the Earth, the Earth hears not the Corn, the Corn hears not men: 'Tis becauſe for the moſt part inſtead of being a *Jezreel*, they ſerve a *Jezabel.* There is a Spiritual Uſe alſo to be made of Creatures; and ſo in them, as in a Glaſs, *we ſhould behold the Glory of the Lord*, and we ſhould praiſe him as the Creator of them, and honour him with them. The great Whore glorifies her ſelf with what ſhe hath: this is the Creature's bondage; but when the Promiſe ſhall take place, *Mic.* 4. 13. *I will conſecrate their gain to the Lord. And their ſubſtance to the Lord of the whole Earth*, then the Creature ſhall have its due, and deſerved Liberty.

Thus much for the Change which will be in the Natural State of Things.

2. There will be a Change in the Civil State of Things; there will be New Heavens, and a New Earth, in a political ſence; for in the New Earth *dwelleth righteouſneſs.* All Civil Government will be adminiſtred in a way of Righteouſneſs; for as *Amos.* 5. 24. *Judgment ſhall run down like Water, and Righteouſneſs as a mighty ſtream.*

ſtream. In Antichriſt's Kingdom, unrighteouſneſs, cruelty and oppreſſion hath been a *mighty Stream*; but that ſinful Kingdom muſt be deſtroyed, and after this, *Judgment ſhall dwell in the Wilderneſs, and Righteouſneſs ſhall remain in the fruitful Field*, and the work of *righteouſneſs ſhall be peace*, and the *effect* of it *quietneſs*, and *aſſurance for ever*. Iſa. 32. 16. there ſhall not be then, any *Throne of iniquity eſtabliſhing miſchief by a Law*. But that which above all doth commend the happineſs of thoſe Times in point of Government, is, this Government then will be Theocratical, and Divine; ſo that there will be another Divine Common-wealth, more glorious than that of the *Jews* heretofore. After the *Jews* were brought out of *Egypt*, as God made them a Church in the Wilderneſs, ſo alſo a Common-wealth; and God himſelf was Supream amongſt them, and gave them, as a Moral and Ceremonial, ſo a Judicial Law: ſo that he was their King and Law-giver, and their Divine Common-wealth was not to end, till the coming of Chriſt; according to that Prophecy of *Jacob*, *Gen.* 49. 10. *the Sceptre ſhall not depart from Judah till Shiloh come*. Jacob's proſperity was to grow at laſt into a Kingdom, and Common-wealth and to continue till the coming of Chriſt. The Scepter of this Kingdom was given to *Judah*; now though the Ten Tribes revolted from the Scepter, and after were carryed Captive, and did not return, and ſo were without a King, and without an *Ephod*, &c. yet *Judah* did remain as a Divine Common-wealth till the coming of Chriſt; and *Judah* had right to the Sceptre, though ſometimes it was violently wreſted out of the hand of

Judah

Judah, yet of right it did belong to *Judah* till *Shiloh* came, and then *Judahs* Sceptre did return to him that gave it, and then the *Jews* Crucifying the Lord of glory, God did ſuffer their City to be Trodden down of the *Romans*; and then their Common-wealth, till that time continued in the Tribe of *Judah*, was utterly deſtroyed, and they were carried Captive into all Nations, till the times of the Gentiles ſhall be fulfilled; and when theſe ſhall be fulfilled, then ſhall the *Jews* have again a Divine Common-wealth; And *Joſeph* and *Judah* being Joyned together they ſhall have one King, as is evident *Ezek.* 37. 22, 24. *I will make them one Nation, and one King ſhall be King to them all*; *David my Servant ſhall be King over them.* That is Chriſt who ſhall reign in Righteouſneſs, and give them Civil as well as Spiritual paſtors, even Judges as at the firſt, and Counſellers as at the beginning *Ezek.* 34. 23. *I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant David*; and how happy they ſhall be then, is ſhewn: I will make a Covenant of peace with them, and the evil Beaſts ſhall ceaſe out of the Land, and they ſhall dwell ſafely in the Wilderneſs, and ſleep in the Woods: I will make them, and the places round about my hill a Bleſſing; there ſhall be ſhowers of Bleſſings. Now as Mr. *Baxter* once ſaid; It is this Theocratical polity, or Divine Common-wealth, which is the unqueſtionable Reign of Chriſt upon Earth, which all Chriſtians are agreed, may be juſtly ſought, and the temporal Dignity of Saints, which would undoubtedly much bleſs the World. And (he ſayeth) whether there be any other Reign of Chriſt to be ex-

pected; that is, by his visible personal Abode. This controversy I do not now determine. For my own part I reverence the Ancients that were of that mind, and many latter that have followed them. I am my self as meerly Neutral in it, as in almost any point of so great moment so often propounded to my consideration; I oppose them not in the least: nor am I for them; Now as for the Visible, and personal Abode, and Reign of Christ upon Earth, having given some arguments for it already: I shall here adde something more, to see whether any contrary, or Neutral Judgment may be more inclined to the owning of this Truth. And,

1. this truth doth clearly spring forth from 2 *Pet.* 3. 13, *Nevertheless we, according to her Promise, look for New Heavens, and a New Earth, wherein dwelleth Righteousness.* Where we may take Notice of these particulars:

First there will be a great and blessed change wrought in the World so far as to make all things New, even to the bringing in of a New World. This is the Saints expectation, we look &c. the *Apostles*, and other Saints did then, and therefore we ought, now to expect this New World, consisting of a New Earth, as well as a New Heaven.

Secondly, this New World shall have Inhabitants in it; for there shall be Men in it: which may be gathered from those words; *In which dwelleth Righteousness.* If Righteousness, then both the subjects, and the Objects of it, that is Men living and acting Righteously; and these shall Dwell in this New Earth, they shall not be

be as wayfaring Men that tarry but a Night; but ſhall dwell in it; They ſhall not be here, after this New Creation, but a day with Chriſt of twenty four hours, and then aſcend to Heaven; not a day as Men count a day, but a day as 'tis with the Lord: that is, a Thouſand years, and a Thouſand years, as one day *v.* 8. which hath been taken as a *Periphraſis* of the day of Judgement. This is called, οἰκουμένη a World to dwell in, and for Men to abide in ſo long as to be called Inhabitants. And this Inhabited World is chiefly, that which Chriſt is ſaid to Rejoyce in *Pov.* 8. 31. *Rejoycing in the habitable part of his Earth, and my delights were with the Sons of Men.* This is the Land which ſhall be called *Beulah. Iſa.* 62. 4. *Thou ſhalt no more be termed Forſaken, neither ſhall thy Land any more be termed, Deſolate*: that is, without Inhabitants, but thou ſhalt be called *Hepzibah*, and thy Land *Beulah*; For the Lord delighteth in thee, and thy Land ſhall be Married to Chriſt; that is,

Thirdly, Chriſt ſhall come perſonally at his time, when the World that now is ſhall periſh, and the New Heavens, and the New Earth ſhall be Created. For this Perſonal coming is that which the Scoffers derided, asking where is the promiſe of his coming? *v.* 4. Again, this is that which the *Apoſtle* aſſerts. *v.* 10. *The day of the Lord will come, and come as a Thief in the Night*; which *Mat.* 24. 43. and 1 *Theſſ.* 5. 2. is affirmed of *Chriſt's ſecond coming*, and when the Battel of *Armageddon* ſhall be, then Chriſt ſhall come as a Thief. *Rev.* 16. 15. and laſtly the paſſing away of the Old Heavens, and Earth, and conſequently the creating of the New, will be at the day of Judg-

ment, *v.7. The Heavens and Earth are reſerved to fire againſt the day of Judgment*; and all do grant, that Chriſt will come perſonally at the day of Judgment, and when he comes, all the dead Saints ſhall be raiſed, and appear with him. Now put all theſe things together. The Old Heavens and Earth muſt periſh, new muſt be created. Saints and Righteouſs Men muſt, after this, dwell in the New Earth; and at this time will be the day of Judgment. Therefore there muſt be a Viſible, and perſonal preſence, and reign of Chriſt upon this New Earth, then to be called *Beulah*, and Chriſt will not marry it, and be preſently, after a day, divorced again; but as the Saints ſhall dwell in it, ſo Chriſt with them. If any ſhall Object, that the Judgment ſhall not be till after the one thouſand years, and the deſtruction of *Gog* and *Magog*, for then 'tis ſaid *Rev.* 20. 11. *Chriſt ſhall ſit upon a great White Throne*, and the dead, ſmall and great ſhall ſtand before him, and why may not this be the day of Judgment ſpoken of by *Peter?* For anſwer to this, I ſhall ſay, that if this of *Peter*, and the 20. *Rev.* be well conſidered, and compared together, it will evidently appear that there will be a day of Judgment begun, at the time of Antichriſt's deſtruction, and the final fall of *Babylon*, and the periſhing of the World which now is, which is called by ſome, the Morning of that great day, and will be at the beginning of the one thouſand years; And a day alſo after the end of them, called the Evening of that day.

And as for the Judgment, the Scipture gives evident ground to ſtate it thus: even by conſidering it in a threefold ſtep, or degree of it:

1. There

1. There is a particular judgment which paſſes upon all Souls, at their ſeparation from their Bodies: *Eccleſ.* 12. 7. *Then ſhall the duſt return to the Earth, as it was: and the Soul ſhall return unto God that gave it.* The Souls of all men do at their Death return to God, but in a different manner; ſome fall into the hands of the living God, and that is a fearful thing to fall into the hands of revenging juſtice, and wrath; others having before committed their Souls into the hands of God, are carried by Angels to Heaven, where an hand of mercy receives them.

2. There will be a Farther work of Judgment at Chriſt's ſecond coming, even at the beginning of the thouſand years; which as it is ſpoken of by *Peter*, ſo by *Daniel.* 7. 26. *When the Son of Man comes in the Clouds of Heaven*, then the Judgment ſhall ſit and we may conſider what ſhall be done by that Judgment then ſitting, in relation to the Wicked. The Dominion of the little Horn will be taken away, and ſo Antichriſt's Kingdom will be wholly deſtroyed; for the Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume, and to deſtroy it even to the end. And then alſo it will be as *Peter* ſayth, a day of Perdition of ungodly Men, even of thoſe who ſhall then be found ſtanding up againſt the Prince of Princes. And Farther in relation to the godly, it ſhall be a day to give reward to them, and what reward this ſhall be, we ſee, *Dan.* 7. 27. *The greatneſs of the Kingdoms under the whole Heaven ſhall be given to the People of the Saints, of the moſt High*, and all Dominions ſhall ſerve him; they ſhall be judged to reign with Chriſt. This we ſee

alſo *Mat.* 25. 15. and *Luk.* 19. 17. What ſhall be ſaid to thoſe that improve their Talents and Pounds? Well done good and faithful ſervant, thou haſt been faithful over a few things, I will make thee Ruler over many things, enter thou into the joy of thy Lord; ſo as to reign with him. Be thou Ruler over five Cities, be thou Ruler over ten Cities. At this time the Saints ſhall be judged to have an Inheritance in the Kingdom of Chriſt, as it is diſtinct from the Kingdom of the Father; of both which mention is made, *Epheſ.* 5. 5.

3. The laſt ſtep which Chriſt will take in the Judgment will be after the ending of the thouſand years, and this is that Judgment mentioned *Rev.* 20. 11. Then the wicked ſhall be raiſed, and brought to Judgment, even ſuch whoſe Names are not written in the Book of Life, as there 'tis ſaid, and ſhall be caſt into the Lake of Fire. At this time alſo there will be a Farther work of Judgment in Relation to the Godly. For they ſhall be then judged to an inheritance in the Kingdom of the Father. At the Judgment mentioned by *Peter* they ſhall have Judgment for an inheritance in the Kingdom of Chriſt; and at that ſpoken of *Rev.* 20. Judgment for an inheritance in the Kingdom of the Father. *Mat.* 25. 31. *When the Son of Man ſhall come in his glory,* ὅταν ἔλθῃ, when he ſhall have come] and ſo after the time of his coming in Glory, he ſhall ſit upon the Throne of his Glory, and all Nations ſhall be called before him, and he ſhall ſet the ſheep on his Right hand, and the Goats at his Left hand, and now although it hath been Stated thus, that at the beginning of the Thouſand years, he ſhall ſet the Sheep

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on his Right hand, and after the End of them the Goats at his Left hand, yet it ſeems more agreeable to the expreſſions there, to conceive that both ſorts ſhall be ſet in this poſture together, and ſhall thus ſtand before Chriſt the Judge, and then the wicked ſhall be judged to go away into everlaſting puniſhment, and the righteous into Life eternal in the Fathers Kingdom. And thus as at *Peters* day of Judgment, Being the Morning of it; the Saints ſhall be the bleſſed of Chriſt, and receive an Inheritance in his Kingdom, and reign with him; ſo at *Johns* day of Judgment, or at the Evening of that day; they ſhall be the bleſſed of the Father, and be admitted to the enjoyment of their Inheritance in his Kingdom. Hence 'tis, the King ſhall ſay to the Sheep on his right hand, *Come ye bleſſed of my Father, inherit the Kingdom*; that is, *take your Inheritance in my Fathers Kingdom.*

2. 'Tis moſt evident from Scripture, that there will be a time in which the *Jews* ſhall be called, and delivered from their ſpirituall Captivity, which is upon them, by their blindneſs and unbelief; and the vail which is upon their Hearts ſhall be taken away, They ſhall be delivered from their outward Captivity, and alſo be in a ſtate of freedom, Reſt and Power; and in this eſtate muſt long continue, even for many generations, as hath been ſhewen in the former Treatiſe. Now that there ſhall be a perſonal coming of Chriſt, when the *Jews* ſhall be thus redeemed from their Captivity, is moſt evident *Luk.* 21. 23, 24. &c. There ſhall be great diſtreſs upon the land, and wrath upon this people, and they ſhall be led away Cap-

tive into all Nations, and *Jeruſalem* ſhall be Trodden down of the Gentiles, till the times of the Gentiles be fulfilled. The Gentiles Captivating the *Jews*, and treading them down, were the *Romans*; theſe Gentiles have their time ſet, how long they ſhall Reign. The *Roman* Monarchy which did Tread down *Jeruſalem*, in the Letter, and doth now Tread down the Myſtical *Jeruſalem*; that is the Church, as we Read *Rev.* 11. 2. hath a period ſet to it: thus far ſhall it come, and no farther; thus long it ſhall continue, and no longer, that is, at the end of fourty and two Months, reckoning them from the beginning of the latter treading down, mentioned *Rev.* 11. *Rome*, the ſeat of this Monarchy ſhall be deſtroyed. And then will the *Jews* deliverance from their long Captivity begin: Now what ſhall happen when theſe times of the Gentiles ſhall be very near their end? This we ſee *v.* 25. there ſhall be Signes in the Sun. In the Moon and in the Stars, and upon the Earth diſtreſs of Nations, Mens Hearts failing them for fear, and for looking after thoſe things that are coming upon the Earth; for the powers of the Heavens ſhall be ſhaken, and theſe ſhew the day of their redemption to be drawing nigh. *v.* 28. Now when theſe times of the Gentiles ſhall be fulfilled, and there ſhall be ſuch a ſhaking to remove quite away the power of the Gentiles; that is, to deſtroy for ever the *Roman* Antichriſtian Kingdom, and State; then, at that time *v.* 27. they ſhall ſee the Son of Man coming with power, and great Glory, which is his Second perſonal coming. If any deny this, they will gratify thoſe

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Scoffers much, which *Peter* ſpakes of, in giving up ſo clear a proof of Chriſts Second coming.

3. A Third Argument may be taken from *Mat.* 24. 29. Which hath been a little toucht, but now ſhall be farther urged. *Immediatly after the Tribulation of thoſe days*, that is, when Tribulation comes to this height, to be ſuch as never was *&c.* the Sun ſhall be darkned *&c.* and then ſhall appear the ſigne of the Son of Man in Heaven, and the Tribes of the Earth ſhall Mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven with power and great Glory. *This ſhall be Immediatly after the Tribulation of thoſe days*, what Tribulation? this is the laſt Tribulation of the People of God, which is ſaid to be ſuch trouble as never was ſince there was a Nation. This is from the Devil, when he ſhall have great wrath becauſe his time is ſhort, 'tis the Tribulation that *Gog and Magog*, mentioned *Ezek.* 39. ſhall cauſe, the ſame with thoſe Kings of the Earth, and the whole World, which ſhall be gathered by the Beaſt and his Emiſſaries, to the Battel of that great day of God Almighty; This being the laſt Tribulation; when this ſhall End, then will the year of Chriſts, redeemed come; and the Saints will have reſt and peace, and ſhall ſit under their Vines and fig-trees, and have none to make them afraid, Now if there ſhall be ſuch a time here upon Earth, that all the Saints troubles ſhall have an End; and they ſhall enter into a ſtate of reſt and peace, which ſhall have no End; (which if any will deny, they muſt Write *Apocrypha*, over a great part of

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that Scripture, which was given by Inſpiration of God) I ſay if ſuch a time ſhall be, then Chriſt will appear, perſonally at that time: for immediately after this Tribulation, ſhall appear the Sign of the Son of Man, and they ſhall ſee the Son of Man coming in the Clouds of Heaven, and this his perſonal coming, for at this time the dead Saints ſhall be raiſed *v*, 21. *He ſhall ſend his Angels with a great Sound of a Trumpet*, and they ſhall gather the elect *&c.* that is, the dead ſhall be raiſed. 1. *Cor.* 51. 52. 1. *Theſſ.* 4. 16. The Trumpet ſhall ſound, and the dead ſhall be raiſed: and Obſerve by the way, that at this time, only the elect ſhall be raiſed for they ſhall gather the elect, and beſides 'tis that coming of which Chriſt ſaid, none knows the day of it. *v.* 36. which certainly is his ſecond perſonal coming. If the Church therefore ſhall have a glorious time on Earth, Chriſt ſhall come perſonally, even at the beginning of that time.

To this argument it hath been anſwered; that this is the Tribulation, which *Gog* and *Magog* ſhall cauſe after the thouſand years ſhall be Ended. But that this is not the Tribulation here meant, theſe particulars ſufficiently declare:

1. At the time of this Tribulation, there will be a great Apoſtacy of Men profeſſing godlineſs. For the love of many ſhall wax cold. *v.* 12. and falſe Chriſts, and falſe Prophets ſhall ariſe, and deceive many. *v.* 24. and the Stars ſhall fall from Heaven *&c.* Now no ſuch thing ſhall happen after the thouſand years, for the Devil ſhall only deceive the Nations, *Gog* and *Magog*, not

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any among the Saints, and ſaved Nations, much leſs any in the beloved City. Shall the Sun in the New Heavens be darkned? ſhall any of the Stars of that Heaven fall? no certainly; for, *Iſa.* 60. 20. *Thy Sun ſhall no more go down*, and as the New Heavens, ſo the Stars of thoſe New Heavens ſhall remain.

2. At the Tribulation here ſpoken of, the powers of Heaven will be ſhaken, which is not to be ſaid of the New Heavens, for theſe can't be ſhaken *Heb.* 12. 26. yet once more I ſhake Heaven, and but once. This ſhaking will be of the Antichriſtian Kingdom, and Heaven, to remove it quite away, that ſo way may be made for the New Heavens. *Gog* and *Magog* when they ſhall gather at laſt, ſhall not at all ſhake the New Heavens. For the ſhaking is to remove the things that may be ſhaken. But the New Heavens ſhall not be removed, but remain *Iſa.* 60. 22. Yea, the Apoſtle ſaith plainly, theſe cannot be ſhaken *Heb.* 12. 27. That thoſe things which cannot be ſhaken may remain, wherefore we receiving a Kingdom which cannot be ſhaken *&c.* The Mount *Sinai* Kingdom was ſhaken and removed, that the Mount *Sion* Kingdome might be ſet up, which is not to be ſhaken, but ſtands faſt for ever, this is the Spiritual Kingdom of Chriſt under the Goſpel, which ſhall continue till the coming of Chriſt, and then grow up to its perfection, and then all the Enemies of it ſhall fall before it, and be the Foot-ſtool of Chriſt, and he ſhall be King over all the Earth, and this his Kingdom is not to be ſhaken, and removed. It's moſt evident then, that this Tribulation will immediately precede the

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Thouſand years; and then Chriſt will come the ſecond time to ſalvation; and put an End to it. And thus the Argument here ſtands, like that Pillar in the Porch of *Solomon's* Temple called *Boaz*, in its ſtrength; and is not at all ſhaken by what is ſaid againſt it.

4. Another argument may be taken from 2 *Theſſ.* 2. 8. *Then ſhall that wicked one be revealed* ὁ ἄνομος, that Lawleſs one, that will be above all Laws, and not Subject to any: The Cannon-Law tells us, who this Law-leſs one is, even the Pope, who is *Solutus ab omni Lege humana*, not bound by any Humane Law, nay not by Divine Laws neither; for he diſpenſes with thoſe, and binds and looſes them at his pleaſure, now this Lawleſs one muſt be removed out of the way. It may be well ſaid of him what the *Jews* wickedly ſaid of *Paul*, away with ſuch a fellow from the Earth; for it is not fit that ſuch a Lawleſs one ſhould live. God judgeth ſo of him, and therefore hath ſaid: The Lord ſhall conſume him with the Spirit of his Mouth, that is, by the Preaching of the Goſpel. The Word ſhall conſume him, and caſt him into a bed of Languiſhing, and at laſt he ſhall deſtroy him with the brightneſs of his coming; that is, at the day of Judgment, as our *Engliſh Annotators* ſay well, when Chriſt ſhall appear perſonally: ſo that Antichriſt will be deſtroyed by the brightneſs of Chriſt's Perſonal appearing. Is it ſo? and muſt not the Church have Being in the World long after the deſtruction of that Wicked One, and be in that glorious, pure, and peaceable Eſtate, of which the Lord hath ſpoken ſo much by the Mouth of all his Prophets, ſince the World began?

gan? Moſt evident it is, that it muſt. And ſhall not Chriſt then Reign upon Earth at that time? The Scripture ſaith ſo, *The Lord ſhall be King over all the Earth.*

5. The laſt Argument which I ſhall now mention, ſhall be taken from 2 *Theſſ.* 1. 5. where the Apoſtle ſpeaking of the Saint's Perſecutions and Sufferings, comforts them with this; *It is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from Heaven in flaming fire, and with his mighty Angels.* Now this muſt be meant of his Perſonal coming, in that his mighty Angels ſhall come with him; which argues a Perſonal coming, as we ſee, *Matth.* 25. 31. *The Son of Man ſhall come in his Glory, and all the Angels with him.* And when he ſhall thus come, then, and not before, ſhall the Church on Earth ſo long perſecuted, afflicted, and toſt with Tempeſts, and not comforted, have reſt and freedom from perſecution. The Church muſt have a peaceable and glorious Eſtate upon Earth, but this will not be, till the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, and that in *flaming fire*, to recompence tribulation to thoſe that trouble the Saints, and to the troubled Saints reſt: So this ſhall be at the revelation and appearing of Chriſt. And obſerve farther, what the Apoſtle ſaith, *Reſt with us, with us Apoſtles, and with the Prophets that went before.* What doth this hint, but that then the Apoſtles and Prophets, and all the dead Saints ſhall be raiſed, and come with Chriſt, and then the living Saints, the Church, ſo long under perſecution and trouble in the World, ſhall have reſt

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with them. And thus I have endeavoured by Scripture to clear this Truth; and little from Scripture 'tis, which I have urged againſt it: but Reaſon ſteps in and declares its diſſent from, and diſlike of it, fancying ſome great Abſurdities that will attend this Opinion, and ſome Difficulties which will preſs it. Shall Heaven come down and be upon Earth, ſaith Reaſon? But as the Apoſtle ſaith, *Who art thou, O man! that replieſt againſt God?* So, who art thou, O man! what is thy Reaſon, that it ſhould argue againſt God? Doth not the Scripture ſay, That Chriſt ſhall come from Heaven, and all the Angels with him; and the dead Saints ſhall be raiſed and come with him? If this be for Heaven to come down, and be upon Earth; then ſo it muſt be, for thus much is agreed upon on all hands: All the difference is about the Time of Chriſt's Abode, how long he ſhall continue; ſome ſay, but a day, and that in that ſhort time he ſhall diſpatch all the Work of the laſt Judgment. Others do conceive this will take up longer time and it may be well agreed; If Chriſt, and all the Angels and Saints, may leave Heaven, and be here on Earth one Day; why not as well many Days? and if Days, why not Years? and if Years, why not a thouſand Years, as the Scripture ſaith? Certainly Reaſon hath as much ground to argue againſt his coming at all, as againſt a longer ſtay upon Earth, than one Day, when he ſhall come. Nay, Reaſon may argue ſtrongly from what hath been done; that Chriſt may come, and appear to his People on Earth: For the ſecond Perſon, the Son of God, came to *Abraham* and appeared in a humane ſhape, and talked with him, and told him, he

ſhould

ſhould have a Son: And may we not as well conceive, he may as well appear to the Seed of *Abraham*, when they ſhall be *called*? He went alſo to *Sodom*, and led *Lot* out thence, and deſtroyed *Sodom* by Fire and Brimſtone: And may he not as well come Perſonally to ſave his many *Lots*, and deſtroy his Enemies, as he ſhall at *Armageddon*? And conſider we farther, that the firſt coming of *Chriſt* was foretold in the *Old Teſtament*, Iſa 7. 14. *A Virgin ſhall conceive, and bring forth a Son, whoſe Name ſhall be* Immanuel: And he was to be *a man of ſorrows, and acquainted with grief, and to be cut off.* Now if theſe things ſhould be weighed in the *Balance* of *Reaſon*, what would it have ſaid, but as *Reaſon* did in *Mary*? *How can theſe things be?* and yet we know that all came to paſs. Now this may be well concluded, that *Reaſon* might have more colour to have pleaded againſt the Prophecies of *Chriſt's firſt coming, and ſuffering death*; than it can have now, to plead againſt his *Perſonal Reign upon Earth*: But He came and ſuffered death; and *Reaſon* may now argue, *If he came to be Humbled on Earth, why may he not come to be Exalted on Earth?* If he came to appear in the *form of a Servant upon Earth*; why may he not come and appear in the *form of a Lord, and of the King of Kings?* And if he was ſome years upon Earth in his ſtate of *Humiliation*; why may he not be for more years here in a ſtate of *Exaltation?* If he did come to *ſuffer upon Earth*; why may he not come to *reign upon Earth?* And 'tis to be obſerved, when *Chriſt ſpake of his Death*, Peter's *Reaſon* withſtood it; for *Peter* took him, and began to rebuke him, ſaying, *Be it far from thee, Lord, this ſhall not be unto thee.*

Now

Now I would not ſuffer my *Reaſon* to argue againſt his perſonal coming and reigning, which the Scripture gives ſuch great ground to believe, leſt it ſhould be ſaid as to *Peter, get thee behind me Satan.* In a word, 'tis to be obſerved that the arguing from conceived abſurdities againſt any truth, was the great way of the Sadduces in oppoſing the Doctrine of the Reſurrection. They tell a ſtory of a Woman that had ſeven Husbands ſucceſſively; and ask whoſe wife ſhe ſhould be of the ſeven, in the Reſurrection? Queſtions like to this have been askt, and more may, by ſuch as are in this matter not knowing, not ſearching the Scriptures; for if the Scriptures were well ſearcht, enough would be found, to put to ſilence the ignorance in this thing, of many, in other reſpects, wiſe Men. Thus much of the Government which will be Theocratical, even a glorious reign of Chriſt.

3. There will be a Change in the Eccleſiaſtical State: Now ſeeing much hath been written before to ſet forth the great and happy Change, which will be made in the Church, (which the buſineſs of unfolding the Myſtery of *Ezekiels* Temple did lead to) therefore I ſhall adde but a little upon theſe three following Heads: The glorious Light, the great Purity, and the glorious Liberty which the Church ſhall have in the times of Reſtitution.

1. The time of the New Heavens will be a time of breaking forth of great, and glorious Light. *For the Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun, ſevenfold, as the Light of ſeven days.* Iſa. 30. 26. And this Light will be a diſcovering Light, and

and a healing Light. First a discovering Light; Light makes manifest. Good, and evil, truth and error will be made manifest by the Light of the New Heavens. The Gold, and Silver wherewith some have been Building, the Wood Hay and Stubble wherewith others have been building, will be seen in that Light. *Pilate* askt, *What is Truth?* Then a full answer shall be given to this question, and it shall be known, *What is Truth*; and we may in particular observe that those two great Gospel-truths will have then a clear manifestation, and discovery; Christ as Righteousnes, and Christ as Lord: Christ as made Righteousness, for the justification of Men, to cover their sin, and to keep the shame of their Nakedness from appearing; and Christ as made Lord: Lord of Faith, and Lord of Life; Lord of Soul and Spirit, of Conscience and the whole Inner-man; and Lord of Body also, and of the whole Outward-man. Now I ground this upon that Promise *Jer.* 23.5,6. & *Jer.* 33,14,15. *Behold the days come, saith the Lord, that I will raise unto* David *a righteous Branch, and a King shall reign, and prosper, and execute Judgment, and justice in the Earth; and in his days, Judah shall be saved, and Jerusalem shall dwell safely, and this is the Name, whereby he shall be called, The Lord our righteousness.* Christ shall then appear as the Churches Lord, and righteousness, yea shall account it his glory to appear, for so he shall own this for a Name and Title. In the other place there is the same promise, only with this variation: *This is the Name whereby he shall be called, the Lord our righteousness.* As Christ shall owne this for a Name,

ſo ſhall the Church too. In the former Name, we ſee how Chriſt is offered, *even* to be Lord, and Righteouſneſs; In the latter, how the Church receives him, that is, to be her Righteouſneſs, and to be her Lord.

In the former we ſee, God in Chriſt not imputing ſin, but imputing righteouſneſs without workes. In the latter we ſee faith in Chriſt juſtifying through laying hold on, and applying Chriſts righteouſneſs, as that alone by which the Church ſhall account her ſelf righteous; but together herewith, ſubmitting to be guided, and Governed by Chriſt as Lord; ſo we find Theſe two great truths in theſe Names: The righteouſneſs which juſtifies, is not our own at all, but only Chriſt's, and this, and this alone, is ſufficient to juſtify, no other is needed; no other is required. For obſerve, 'Tis not the Law our righteouſneſs, 'tis not love to Chriſt, and evangelical Obedience flowing from it, which is our righteouſneſs, but the Lord himſelf, our righteouſneſs; not any thing we do as Servants, but what the Lord of the Law, becoming a Servant to it, hath done. By this it's evident, the groſs Popiſh Doctrine of the Merit of mens works, and juſtification thereby, will not be the Doctrine taught or received in the New Heavens. New *Jeruſalem*-Light will ſhew the Vanity of this Doctrine. And as for that more refined and Spiritualized piece of Popery, (and therefore the more dangerous) which is but of Yeſter-day, up amongſt us; and is owned by ſuch, who have the perſons and parts of the propagators of it in admiration, and therefore are ſo ready to own their pernicious

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Paradoxes, *viz.* that Evangelical obedience is to be taken in, as that Righteouſneſs by which we are to be juſtified (for ſo they underſtand *James*, when he ſaith, a Man is juſtified by works, although *James* himſelf gives ground enough for another ſence when he ſayth ſhew me thy faith by thy works) I ſay this Popery, nay this Socinianiſme will be quite ſhut out of the New Heavens alſo, and ſhall paſs away, as a Morning Cloud before the New *Jeruſalem* Light. For this ſhall be the Churches Name then, as well as Chriſts, The Lord our Righteouſneſs. And this New Doctrine then, will be found amongſt the Old things which muſt paſs away, And amongſt the works of the Earth, which are to be burnt up.

And then alſo Chriſt ſhall appear as Lord; and Saints ſhall ſay, *other Lords have had Dominion over us, but now will we make mention of thy Name*, Iſa. 26. 13. *and will henceforth call thee* by this Name, *The Lord our righteouſneſs*, and *will account this our glory to be called by this* Name, *The Lord our Righteouſneſs*. This Name implies thus much, as given to Chriſt; He that hath made Chriſt *Righteouſneſs*, hath made him alſo *Lord*; and in that the Churches of the New Heavens ſhall be called by this Name, it ſhews, that all of that Church ſhall take Chriſt as for Righteouſneſs, ſo alſo for a Lord. Chriſt ſhall be called by this Name, and therein God joyns theſe two together, Chriſt as *Righteouſneſs*, and Chriſt as *Lord*. And what God joyns together his People will not put aſunder, for they ſhall be owned and called by this Name, The *Lord* our *Righteouſneſs*, taking

Christ for *Lord* as well as for *Righteousness*. Thus the Light of that glorious day which is to come will be a day discovering Light.

2. 'Twill be a healing Light, and that in Saints, and among Saints. First in the Saints; that is, in their hearts, and Consciences. All Wounds made there will be healed, all horrors, all disquieting thoughts, and fears there, will Vanish before that Light, which shall shine into the heart. For as 'tis foretold *Mal.* 4. 2. The Sun of Righteousness shall arise with healing in his Wings. The full and compleat accomplishment of this Promise, will be at Christ's Second coming, as is evident from what follows. Ye shall go forth, that is, from your bondage, and Tread down, that they shall be ashes under the Soules of your feet; which was not done at his first coming. Now observe, *this Sun of Righteousness, shall arise with healing in his Wings*, what are the Wings of this Sun? the Beams of this Sun are its Wings; which coming, into the Heart shall heal it, of all its Wounds, which the killing Letter shall make, which the Conviction of Sin, especially against Christ, in Piercing, persecuting, slighting Christ; shall have made. So we find concerning the *Jews*, when Christ shall first appear, they shall remember their piercing of Christ, which will then pierce through their own Souls, and shall cause them to mourn and be in bitterness *as for a first-born*, Zach. 12. 10. and Rev. 1. 7. The first effect of Christ's appearing, will be a great *mourning and wailing*; but quickly after this comes *healing*; *for the Sun of righteousness shall arise with healing in his wings*; and will restore health, and heal all these Mourn-

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ers of their Wounds. I ſhall mention two places of Scripture for the clearing of this; one is, *Jer.* 31. 18, *&c. I heard* Ephraim *bemoaning himſelf, thou haſt chaſtiſed me, and I was chaſtiſed, turn thou me, and I ſhall be turned, for thou art the Lord my God.* This is a Prophecy of the *calling* of the Ten Tribes; none can ſay that the fulfilling of this Prophecy is paſt already, for no ſuch thing hath been yet done amongſt the Ten Tribes: Now when *Ephraim* ſhall thus bemoan himſelf, what ſhall the Lord ſay? That we ſee *verſe* 20. *Is* Ephraim *my dear ſon? is he a pleaſant child? ſince I ſpake againſt him, I do earneſtly remember him, ſtill my bowels are troubled for him, I will ſurely have mercy upon him.* And thus the Lord will quickly comfort *Ephraim*, and give the Oyl of Joy for Mourning. The other place is *Iſa.* 33. 24. When *Jeruſalem ſhall be a quiet habitation, a tabernacle that ſhall not be taken down:* When the *Jews* ſhall ſay, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King*; as *verſe* 20. 22. Then at that time, *no inhabitant of* Jeruſalem, *no man walking in the light of it, ſhall ſay, I am ſick, for the people that dwell therein ſhall be forgiven their iniquities.* Sin ſhall be forgiven, and every Saint ſhall know it, and have aſſurance of it; as is evident from that Promiſe, *None ſhall ſay, I am ſick:* Surely if there be knowledge of Sin, and no aſſurance of Pardon, the Soul will be ſick with Sin, guilt remaining in the Conſcience will trouble it ſo long as 'tis there; but no Inhabitant ſhall ſay, *I am ſick*, therefore all ſhall have aſſurance of the forgiveneſs of their ſins; and this aſſurance ſhall continue with them. Secondly, 'Twill be a *healing light amongſt the Saints*; many Rents have been made in

the Church; Saints by their diviſions have made wounds amongſt themſelves; through diviſions there have been *great thoughts of heart*, great heart-burnings; and thence have they come to that *Paul* complains of amongſt the *Galatians*, Chap. 5. 15. even to *biting*, and *devouring one another*: Now the Light of that Great Day of the Lord will heal all Wounds which have been made amongſt the Saints, by *Rents* and *Diviſions*; for *Chriſt will ſpread his wings*, even the *beams of his light*, which ſhall then moſt glorioufly ſhine forth; and he ſhall gather all the Saints under his wings, *as a hen gathereth her chickens under her wings*; and ſo will reſtore health to them, and heal them of their wounds. This we have ſet forth, *Zeph.* 3. 8, 9. *Wait ye upon me, ſaith the Lord, till the day that I riſe up to the prey; for my determination is to gather the Nations, that I may aſſemble the Kingdomes, to pour upon them mine Indignation, even all my fierce anger, for all the Earth ſhall be devoured with the fire of my jealouſly.* We may obſerve what an admirable harmony of Prophecies there is: This is the ſame in ſubſtance with that Prophecy of *Gog* and *Magog* in *Ezek.* and alſo with that great gathering of the Nations to the Battel of *Armageddon*. Now conſider what great mercy God will at that time bring forth to his People; *Then will I turn to the people a pure language, that they may call upon the Lord to ſerve him with one conſent*: There ſhall be one Lip, and Language, and that a pure one, and ſo there ſhall not be diviſions amongſt the Saints, but they ſhall all ſpeak the ſame things, and be perfectly United together; of the ſame mind, and the ſame Judgment.

2. The

2. The time of the New Heavens will be a time of great purity; this we ſee foretold, *Ezek.* 36. 25, *&c.* Great Promiſes are made to the *Jews* to be fulfilled in the latter days; and amongſt other things 'tis promiſed, *that they ſhall be made a very pure and holy People. Then will I ſprinkle clean water upon you, and ye ſhall be clean, and from all your filthineſs, and from all your Idols will I cleanſe you: a new heart alſo will I give you, a new ſpirit will I put within you, and I will cauſe you to walk in my Statutes.* God promiſes that this ſhall go with their outward Mercies, *verſe* 33. *What time I ſhall cleanſe you from all your iniquities, I will cauſe you to dwell in the Cities, and the deſolate places ſhall be built up.* Pſa. 110. 3. *Thy people ſhall be willing in the day of thy power, in the beauties of holineſs.* What is meant by the Beauties of Holineſs? the Church is meant hereby: this is an ordinary *Periphraſis* of the Church ſay our *Annotators*, the Sanctuary was ſo called, *Pſa.* 29. 2. *Worſhip the Lord in the beauties of holineſs*; that is, *in the Sanctuary*: the true Church is always holy, but then it ſhall be much more eminently holy; it ſhall be even the *Beauties of Holineſs*; that is, *very beautiful and glorious in holineſs*; yea it ſhall be the *beauties of holineſs*, having variety of *Graces*, even all meeting together, and appearing in their *beauty* without *ſpot* or *wrinkle*, or *any ſuch thing*. As the *Sanctuary* was called *the beauty of holineſs*, even the typical Sanctuary; ſo then the true ſpiritual Sanctuary ſhall be called *the beauty of holineſs*, and be as perfect and exact in *true holineſs*, as the worldly Sanctuary was in *ceremonial and typical holineſs*, Iſa. 35. 8. *There ſhall be an high-way, and it ſhall be called the way of holineſs, the unclean ſhall not paſs*

over it. But it shall be for those, *the wayfaring-men*, though Fools shall not err therein. There hath been an high-way of Prophaneness, an high-way of Superstition, of Antichristian Idolatry, and great multitudes have gone in this way, and the ways of *Sion* have been desolate, very few have gone in these; but at last that high-way of Prophaneness, Idolatry, *&c.* will become desolate, and the way of *Holiness* and *Godliness* will be the great high-way, and the wayfaring-men that go in this way, shall have an unerring Spirit to guide them in it; for the wayfaring men, though Fools shall not err therein, *Isa.* 54. 11, 12. *They shall be a holy flock*, Ezek. 36. *ult. I will lay thy stones with fair colours, and thy foundations with saphires; I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.* What doth this signifie? but that there shall be a Church at last exceeding pure, which shall be called *the beauties of holiness*, Isa. 60. 2. *The Lord shall arise upon thee, and his glory shall be seen upon thee.* The Light of the Glory of the Lord shall shine to the Saints, and shall shine from them, both for the glorious Works of God wrought for them, and upon them; and in the Works wrought by the Saints, in which the Image and Glory of God shall be seen upon them: *Rev.* 22. 4. *They shall see his face, and his Name shall be in their foreheads:* Their Professions, their Lives, their Actings and Conversations, shall be a discovery of God: *Upon the bells of the horses shall be holiness to the Lord*, much more *upon the foreheads of his people.*

3. In the time of the New Heavens and New Earth, the Sons of God shall have *Glorious Liber-*

ty: And this brings me back again to *Rom.* 8, 21. *The Creature ſhall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God:* Now for this we may conſider, that there is *Gracious Liberty*, and *Glorious Liberty*; there is a *Liberty* wherewith *Chriſt hath made the Saints free*, as *Gal.* 5. 1. and a *Liberty* wherewith *he will make them free*; as in this place, which is alſo called *the redemption of the body:* There is a redemption of the *Soul from ſin*, and of the *Body from ſufferings*. It hath been for the moſt part with the *Saints*, as *Chriſt* ſaid to *Peter*, *Another ſhall gird thee, and carry thee whither thou wouldſt not*; But in the time of *Glorious Liberty* it ſhall not be ſo. *Gracious Liberty* is a Liberty from *Evil*, and a Liberty in relation to that which is good; Liberty from Evil, is from the evil of ſin, and of puniſhment; Liberty from the Evil of Sin is, when a man is made free from the Reigning power of ſin, as in regard of the Outward committing, ſo from the inward love of it: *Rom.* 6. 18. *Being made free from ſin, ye became ſervants of righteouſneſs.* There is a Liberty alſo from the *Evil of Puniſhment*, Rom. 8. 1 *There is no condemnation to thoſe, that are in Chriſt Jeſus.* There is now correction to them, and therein God dealeth with them as with ſons; but no condemnation to them; they meet with croſſes, but have eſcaped the curſe; die they muſt, but the ſting of death is taken away. As they look not for life from the Law, ſo they need not fear death by the Law. There is a liberty alſo in relation to that which is good. Saints have liberty to go where they are ſure to receive that good which they want; they may go, and that boldly

ly to the Throne of grace, to obtain mercy and find grace to help in a time of need. They can go to Chriſt, to receive of his fullneſs grace for grace *Jam.* 1. 17. *Every good, and perfect gift is from above*: ſome gifts are good but not perfect; others are good, and perfect, and able to make thoſe perfect who have them. Creatures are a good gift, for every Creature of God is good; but Chriſt is a good, and perfect gift. Knowledge is a good gift; but the Spirit of wiſdome, and grace, of love, and fear, of ſupplication and adoption is a perfect gift. Earth is a good gift, Heaven is a good and perfect gift. Now, what a precious liberty is this to have free acceſs to him, who gives liberally good, and perfect gifts to thoſe that ask them, and upraideth not? There is a liberty alſo to the doing of good; though there is not free will, and power in Nature to do that good, which is acceptable to God, yet there is by grace, when any are made free from ſin thereby; thoſe that are partakers of the Divine Nature, and have, the ſeed of God in them, will be free, ready and willing to do good. *I will run the ways of thy Commandments when thou ſhalt inlarge my Heart.* Jam. 25. the Law is called *the Law of liberty*: to men in the fleſh, 'tis a Law of bondage; to men in the Spirit, 'tis a Law of liberty. The Law in the Head only, may be but a Law of bondage, ſo the Law in the Lips; but the Law in the Heart, which hath the Law of the Spirit with it, is a Law of liberty. *I go bound in the Spirit* ſaid *Paul*. 'Tis gracious liberty to go bound in the Spirit, both to the doing, and ſuffering the will of God; and to

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be conſtrained by the love of Chriſt to live to him. Thus much of *Gracious Liberty*, for ſome introduction to what is to be ſaid of *Glorious Liberty*. And as for *Glorious Liberty*; that, the ſpirits of juſt men have in Heaven, going to God the judge of all, to Jeſus the Mediator, to the General Aſſembly, and Church of the Firſt-born. But the glorious liberty mentioned by *Paul*, is that, which the Saints ſhall have in the New Heavens, and the New Earth. For 'tis that which the Creatures long for, and look to have ſome benefit by, and therefore is not meant of the State of Glory in Heaven. Now, that ſome diſcovery may be made of this, let ſome few particulars be obſerved.

1. To be free from War, and the evils, and miſchief that attend it, is a *Glorious Liberty*. And this ſhall be the Saints happineſs at laſt, when all things ſhall be made New. *Iſa.* 40. 1. *Comfort ye, Comfort ye my people ſpeak comfortably to Jeruſalem, tell her that her Warfare is accompliſhed.* In the times of reſtitution, after the deſtruction of the Man of Sin, and the *calling* of the *Jews*, there ſhall be no learning of War any more: *Iſa.* 2. 4. but *ſwords ſhall be beaten into plow-ſhares, and ſpears into pruning-hooks.* Now there is War, *Nation againſt Nation, and Kingdom againſt Kingdom:* And Saints are called to *fight the good fight of faith*; But when the *Beaſt* and *falſe Prophet* ſhall be taken, God will make all Wars to ceaſe, to the ends of the earth.

2. *Glorious Liberty* will conſiſt in being free from temptations; *Adam* was at firſt free from ſin, but not from temptations: There ſhall be at laſt a better Paradiſe for the Saints, than that in which

which *Adam* was placed; in which there ſhall be no Serpent to tempt; *Satan* is now following the *Saints* with his temptations; and he hath his Meſſengers to buffet them: but in the time of *Glorious Liberty*, he ſhall be bound and caſt into Priſon, and never ſuffered to tempt one Saint any more; for when he ſhall be looſed out of his Priſon, he ſhall deceive the Nations, *Gog* and *Magog*, but not the Saints in Paradiſe. When the Sons of God in *Job*'s time came before God, *Satan* came alſo among them; and he was at *Joſhuah*'s right hand to reſiſt him. What a *Glorious Liberty* will it be for the Sons of God to preſent themſelves before the Lord, and no *Satan* among them? The *Saints* will be alſo free from the Worlds temptations; for neither the perſons, nor the things of the world ſhall allure them to evil; the forbidden Fruit will not then be lookt on as fair, and good to be deſired: nothing of the Old World ſhall come upon the heart; as the things of *Egypt* did upon the hearts of the *Iſraelites* in the Wilderneſs, *Iſa.* 65. 17. And nothing in the New Heavens and Earth ſhall prove a ſnare; *Saints* ſhall not be tempters to Saints; no *Eve* ſhall tempt an *Adam*; no *Peter* will then turn *Satan*, that is, a tempter: And none of the Unconverted ſhall then be tempters to the Converted; the Sons of God ſhall not look upon the Daughters of men; neither ſhall the Woman which now ſits upon the Scarlet-coloured Beaſt, having a Golden Cup in her hand, *full of abominations*, be in that World, to tempt any to commit Fornication with her; for *Satan* the great Tempter being bound, and the ſeducing *falſe Prophets* being taken, and caſt into the *Lake of fire*; that doth intimate, that all other

other Tempters and Seducers will be bound up from deceiving and tempting any of the Saints of the New Heavens and New Earth. And laſtly, Saints will not be exerciſed with God's temptations of tryal: Thus once God tempted *Abraham*, and the *Iſraelites* in the Wilderneſs, to prove them, and to know what was in their hearts, *Deut.* 8. 2. Now Faith is many times put to the tryal in this way; but then Faith and other Graces, will be found to praiſe in a conſtant and vigorous exerciſe of them, and thereby will it be ſeen what is in the heart.

3. *Glorious Liberty* conſiſts in a freedom from Perſecution and Sufferings, for the Goſpels ſake: Whilſt the Man of Sin remains, and Satan is going to and fro in the Earth, Saints muſt look to ſuffer: the Croſs muſt be taken up, if men *will follow Chriſt*; in this time, *all that will live godly in Chriſt Jeſus muſt ſuffer perſecution*, but at laſt the Man of Sin will be deſtroyed; all the Enemies of Chriſt ſhall be made his *Footſtool*; then the troubles of the *Saints* ſhall be recompenced with tribulation, and then the troubled Saints ſhall have reſt; none ſhall hurt or deſtroy in *all the holy Mountain of God.*

4. Saints will be free of that City, whoſe Name ſhall be, *The Lord is there*; that City that hath Foundations, whoſe Light ſhall be like a Stone moſt precious, whilſt abroad: they ſhall have the light of it to walk in; and they ſhall have right to enter in through the Gates into the City; and to eat of the Tree of Life there, and to drink of the Waters of Life. The Worſhippers of the Beaſt account it a great liberty to be free to buy and ſell in the great City *Babylon*, but all the joy they have, and delight they take here-

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in, will end in crying, alas! alas! for in one hour so great riches will come to naught. How much better will it be with the Sons of God, when they shall have right to enter into the great City, *New Jerusalem*, and to eat of the Tree of Life there, and to live for ever? After *Adam* had sinned, the Way of the Tree of Life was guarded, that he might not eat thereof, and live for ever: Whence it's gathered, that the Tree of Life had a Virtue to have perpetuated Life, and to preserve men from old Age, Diseases, and Death, if he had not sinned, and had once come to eat of it. Now as *Adam* lost the right to eat of that Tree of Life, which was Typical and Sacramental so a right to eat of the Tree, the Tree of Life, is now given to the Saints, which by Faith they eat of; and 'tis promised to those that do overcome, that they shall eat of the Tree of Life in the midst of the Paradise of God; which is Christ, whom they shall behold in his Glory, and so they shall live for ever, a holy, and a happy Life.

Thus in some few particulars, somewhat of that Glorious Liberty which the Sons of God shall have in the time of the New Heavens, and New Earth, hath been shadowed out; when, how much soever they are despised now, yet they shall be made a Praise in the Earth, yea, an Eternal Excellency, and the Joy of it. This is the Glorious Liberty which the Creatures would be delivered into, they would be subject to, and serve the Sons of God; and will readily yield up their Glory, if that may contribute any thing to the happiness of the Sons of God: *Isa.* 60. 13. *The Glory of* Lebanon *shall come to thee*, &c. *to beautifie the*

the place of my Sanctuary, and to make the place of my feet glorious: thou ſhalt ſuck the milk of the Gentiles, and the breaſts of Kings: For braſs I will bring gold, for iron I will bring ſilver, for wood braſs, and for ſtones iron. I will alſo make thine Officers peace, and thine Exactors righteouſneſs. Now that the Saints may, in a time, that they with the Creatures groan under a ſore bondage, rejoyce the more in hope of this Glorious Liberty; let a few things be conſidered:

1. Preſent Bondage is no way to be compared with future Liberty: The Bondage whilſt *Antichriſt* reigns, is not ſo grievous, as the Liberty when *Chriſt* ſhall reign, will be glorious: Bondage will not be for ever; it will end well; and when Liberty comes, it will be ſo glorious, that Saints ſhall remember no more their anguiſh, for the joy they ſhall have in Chriſt's taking to himſelf his great power to reign. What was *Joſeph*'s anguiſh and trouble, to the joy which after he had? What was *David*'s great affliction in the Wilderneſs, to his great glory which he had when advanced to the Throne?

2. Bondage and Affliction makes way for glorious Liberty; *Joſeph*'s great Sufferings and Bondage did work for him a greater weight of glory: *Pſa.* 105. 17. *He ſent a man before them, even* Joſeph *who was ſold for a ſervant.* *Joſeph* was ſold by his Brethren, but ſent by God: his Brethren ſold him for a Servant, but God ſent him to be a Lord: His Brethren ſold him, to make void his Dreams; but God ſent him, that his Dreams might be made good: And being ſold, his Feet were in Irons, until the time that the Word came: Sometimes, after a Word and Promiſe is

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given, it ſeems to go away; hence ſome askt, *Where is the Promiſe of his coming?* but though the word may ſeem to be quite gone, yet it will come. As Chriſt is he that ſhall come, ſo the Word is that, which ſhall come. *David* ſaid in his haſte *All men are Liars. Samuel*, and *Nathan* and *Jonathan*, and who-ever had ſpoken of a Kingdom which he ſhould have, even all Liars; but in the end the word came. And next 'tis ſaid, *The word of the Lord tryed him.* The tarrying Word is a trying word; It tries Faith, and Love and other Graces, which holding out, and enduring the trial, are found unto praiſe. And the word having had its work in trying him, *Then the King ſent, And looſed him, even the ruler of the People, and let him go free. He made him Lord of his houſe, and ruler of all his ſubſtance, to bind his Princes at his pleaſure, and to teach his ſenators wiſdom.*

3. The worſe the bondage grows, the nearer the Sons of God, are to *Glorious Liberty*. Iſa. 9. 1. At firſt he lightly Afflicted the land of *Zebulon* and *Napthali* afterwards more grievouſly; ſuch is the Lords dealing with his People, firſt, more lightly, 'tis, that he afflicts them, at laſt more grievouſly. The Churches laſt trouble is thus ſet forth in Scripture, ſuch trouble as never was ſince there was a Nation. Now, that the hope of this *Glorious Liberty* may be the more confirmed,

1. Have an Eye to the All-ſufficiency of God. When God made Promiſes to *Abraham* that he ſhould have a Son, and that his Seed ſhould be multiplyed, and that Kings ſhould come out of him; theſe things being hard to be believed,

God

God ſets himſelf forth in his All-ſufficiency, *Gen.* 17. 1. *I am the Almighty God, and therefore able to make good my Promiſes. Iſa.* 49. 23. *They ſhall bring thy Sons in their arms: Kings ſhall be thy Nurſing-fathers, and Queens thy Nurſing-mothers: they ſhall bow Down to thee with their faces to the Earth, and lick up the duſt of thy Feet.* But *v.* 24. a doubt is raiſed, *ſhall the Prey be taken from the mighty, or the Lawful Captive delivered*; rather, as in the Magin, *ſhall the Captivity of the juſt be delivered?* Is this any way likely? *But, thus ſaith the Lord, even the Captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered; for I will contend with him that Contendeth with thee, and will ſave thy Children: and I will feed them that oppreſs thee, with their own fleſh, and they ſhall be drunken with their own bloud, as with ſweet wine, and all fleſh ſhall know that I am thy Saviour, and thy redeemer, the mighty one of Jacob.* Though *Satan* be mighty, and *Antichriſt* be mighty, yet all fleſh ſhall know that the Lord is more Mighty; and therefore the prey ſhall be taken from the mighty, and the Lord will turn the *captivity of the juſt as the ſtreams in the South.*

2. Have an Eye to the Faithfulneſs of God, for he is *faithful who hath Promiſed.* God hath ſpoken by the mouth of all his Prophets of theſe things *Acts.* 3. 21. And is not this enough to ſtop all contradicting Mouths, who ask, *where is the promiſe of theſe things?* The Scripture is moſt copious, and abundant in foretelling, and declaring theſe things. *Paul* in all his *Epiſtles* hath ſpoken of theſe things; and all the *Prophets* have ſpoken of them. So then, great ground there is for Faith in this, that *glorious liberty* ſhall come

And 'tis observable that these Promises are not barely propounded and held forth, but they have a Sealing, and confirming Word added to them, As *Rev.* 19. After the prophecy of the Lambs Marriage 'tis farther said, *These are the true sayings of God, and John was commanded to write*; that is, *for the Generations to come*, *Rev.* 21. 5. *He that sate upon the Throne said*; *Behold, I make all things New and he said unto me*, *Write.* Doth God give a Command that this be written for our learning, and shall not we read? and then 'tis again added; *These words are true, and faithful. Rev.* 22. 6. The Angel said to John after some promises given, *These sayings are faithful, and true, and the Lord God sent his Angel to shew to his Servants the things which must shortly be done.* Should not then all the Servants of God endeavour to know, and wait for these things, *v.* 16. *I Jesus have sent mine Angels to testify these things in the Churches.*

Is it not then the duty of Churches, and all believers in them, to know these things, and to set their Seals to them that they are true? and should not these things be taught among the Churches? thus *Daniel* having foretold the destruction of the four Monarchies in his interpretation of *Nebuchadnezzars* dream, concludes all thus: The dream is certain, and the intepretation thereof sure.

3. The Sons of God, even because they are Sons, shall have this *Glorious Liberty*, *Exod* 4. 23. *Let my Sons go that they may serve me.* Isa. 43. 6. *I will say to the North, give up, to the South keep not back; bring my Sons from far, and my Daughters from the Ends of the Earth.* Jer. 31. 20. *Is*

Ephraim

Ephraim my dear Son? I earneſtly remember him ſtill, I will ſurely have mercy on him. Now by this which hath been thus briefly Layed down concerning the New Heavens, and New Earth, ſomewhat of the glory of them doth appear, which is well worth the waiting for; and the glory being ſo great, ſo deſirable, there is reaſon ſufficient that we ſhould be ready to do, and contented to ſuffer, what the Will of the Lord is, in order to our ſharing in the happineſs, and glory of that bleſſed time and ſtate. A right to enter into that City, is incomparably better than all the riches, and glory of this world, which is to periſh. And when we hear theſe glad-tidings of great joy to come, why ſhould it not be with us according to that of *Solomon? Prov.* 25. 25. *As cold waters to a thirſty Soul, ſo is good News from a far Countrey.* As cold waters to a thirſty Soul, ſo ſhould the good News be of this better Countrey, and World to come. This may be a Well for the Sons of God to refreſh themſelves at, when they are going through the valley of *Baca.* But let two things be conſidered, that none may be aſhamed of their Hope of theſe things.

1. *Gracious Liberty* is the way to *Glorious Liberty*: Liberty from bondage to the fleſh, to our own Wills, and luſts, to Satan, and the World, and the having of a heart inlarged toward God, and his Commands, is abſolutely neceſſary to this, that we may have a Lot in theſe things. *Except a Man be born again, he ſhall not ſee the Kingdom of God*; As not the Kingdom of God in Heaven, ſo not that which ſhall be when Chriſt comes from Heaven.

2. We must be ready to take up a Cross, and to chuse sufferings for the sake of *Gracious Liberty* to serve God: so are we in the way to *Glorious Liberty*. This was *Moses* his choice for himself, and the *Israelites*, *Exod.* 8. 27. *We will go into the Wilderness to sacrifice to the Lord our God, as he hath commanded us.* They went into the Wilderness to have *Gracious Liberty* to serve God, and God led them through the Wilderness into *Canaan*, where they had, as gracious so *Glorious Liberty*. In like manner, the Woman, the Church of Christ, and his faithful Witnesses, go into the Wilderness for *Gracious Liberty*, and prefer that, before buying, and selling in the great City *Babylon*; and these must come up out of the Wilderness, leaning on their Beloved, and stand with the Lamb upon Mount *Sion*, and at last they shall have *Glorious Liberty* in the great and Holy City *Jerusalem*.

And thus having handled *Peter*'s Doctrine of the *New Heaven*, and the *New Earth*; let the Use which he makes of it be in the next place considered by us, and put in practice: this we have 2 *Pet.* 3. 14. *Wherefore, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.*

Here are two things to be observed:

1. Saints in the Primitive times did, and Saints now ought to look for the *New Heavens*, and the *New Earth*.

2. Those that look for these things, should with all diligence look to this, that their present state and carriage in this World, be suitable to the hopes of such glorious things in the World to come. For the first, we shall do well to consider,

this

that the Doctrine of the *New Heavens* and *New Earth*, was Apoſtolical Doctrine; and the looking for them was an Apoſtolical practice. In the Primitive times this Doctrine was more taught, and better known, than now it is; Saints at ſo much a greater diſtance from theſe things, did more generally expect them, than now they do, when they are ſo much nearer: And we have not onely an Apoſtolical example and practice for it, but if we look higher, even to Heaven, we ſhall find a Pattern there, which calls for our imitation; for, *as we ſhould do the will of God as 'tis done in Heaven*, ſo we ſhould expect the accompliſhment of the Will and Word of God, as 'tis expected in Heaven. Let's conſider then what example Heaven doth afford us; now this is the example of Chriſt himſelf; *Heb.* 10. 12, 13. This man after he had offered *one Sacrifice for ſins for ever, ſate down at the right hand of God*, from henceforth expecting *till his enemies be made his footſtool*. When *Chriſt* was upon Earth, he expected Glory in Heaven, which he hath; and being in Heaven, he expects Glory on Earth, which he ſhall have: He looks to have all his Enemies made his Footſtool, and to be King over all the Earth, and to have the Saints reign with him. Chriſt knows, that thus it ſhall be, and the thoughts of it are pleaſing to him: *Iſa.* 63. 4. *The day of vengeance is in mine heart, and the year of my redeemed ſhall come*: Chriſt knows that day, and hath it in his heart; 'tis a day of joy and gladneſs in his heart. And thus as the Creatures have an earneſt expectation of that day, ſo hath Chriſt himſelf; and he hath been expecting it ever ſince he went to Heaven: for 'tis ſaid, *From henceforth expect-*

ing; that is, from the first time of his sitting down: He is upon the Father's Throne in Heaven, and expected to be upon his own Throne in the *New Jerusalem*, which shall come down out of Heaven: And Christ will expect till it be done; For as 'tis from henceforth, even ever since he went to Heaven; so, till his Enemies be made his Footstool. Now, seeing Christ expects these things, ought not we to expect with him?

2. The Angels do expect these things; for if Christ doth, then we may conclude the holy Angels do also, seeing they are to come with him; wich they do well know, for they understand Scripture-Prophecies, and the time also, which is revealed in Scripture for the fulfilling of them; for an Angel made *Daniel* understand a Prophecy, and the time of its accomplishment: *Dan.* 9. 22. As there are things which the Angels desire to look into; so also which they look for; as the passing away of the World which now is, and the creating of the *New Heavens*, and the *New Earth*.

3. Saints in Heaven do expect these things; Saints on Earth do long to see these things of Heaven; and the Saints in Heaven do long to see the things of the *New Heavens*, and the *New Earth*: For if it be not beneath Christ to expect them, then it is not beneath glorified Saints to look for them. Now, that glorified Saints do know and expect these things, we may conclude thus: We read *Luke* 9. 31. that *Moses* and *Elias* being with Christ on the *Holy Mount*, they spake of his Decease which he should accomplish at *Jerusalem*: Now if his Decease was known by them before its accomplishment; we may as well conceive that his Victory over his Enemies, the *New*

Heavens

Heavens and the *New Earth*, and his Kingdom in them, are made known unto them, and expected by them; and not onely the Things, but the Time alſo, when all ſhall be done: My ground is this, Both their Things and the Times are revealed in Scripture; as we ſee by the ſeveral numbers of years mentioned in *Daniel*, and the *Revelations*; Now what is revealed in Scripture concerning Chriſt, the Saints in Heaven do know; as in particular the things concerning the Kingdom of Chriſt, and the time of its coming; which I conclude from 1 *Cor.* 13. 12. *Now I know in part, then ſhall I know as I am known*; That is, I ſhall know that perfectly then, which now I know in part. This is an evident Truth; the Saints know that of Divine Myſteries perfectly in Heaven, which here from the Scriptures they know in part; and ſo we may ſuppoſe that they know when the 1260 Days began, and when they will end. Thus we ſee how theſe things are expected in Heaven by Chriſt, by the Angels, by the Saints; and it being ſo, theſe things follow hence:

1. The things which are to be done on Earth are very great things; the ſubduing of all Chriſt's Enemies, will be a very Glorious Work, for Chriſt hath a great, earneſt, and conſtant expectation of it; the *New Heavens* and the *New Earth* will be very glorious, for they are the expectations of Heaven: *Iſa.* 11. 10. 'tis ſaid, *His reſt ſhall be glorious*; and when ſhall this be? *verſe* 11. When the Lord ſhall ſet his hand the ſecond time to recover the remnant of his People, *&c.* The firſt recovery was from *Babylon*; this ſecond will be when the *Jews* ſhall be *called*, and when the Outcaſts of *Iſrael*, and the diſperſed of *Judah* ſhall

be gathered from the four Corners of the Earth.

2. The expectations of Christ's Enemies on Earth, are but a vain thing; for there are expectations in Heaven quite contrary to these; and which, think we, shall be performed? surely the expectations of Heaven. *Babylon* expects to continue in her Pomp and Power, and looks that *Sion* shall be her Footstool; but Christ expects till *Babylon* be made his Footstool. *I sit a Queen*, saith *Babylon*; but what saith the Lord to her, *Come down and sit in the dust*; there shall be no more Throne. *I am no Widow*, saith *Babylon*; but thou shalt know Widowhood, and loss of Children, saith the Lord. *I shall not see sorrow*, saith *Babylon*; but what is the Word of the Lord concerning her? How much she hath glorified her self, and lived deliciously, so much torment of sorrow give her, *Rev.* 18. 7.

3. If these things be so much expected in Heaven, how much more should they be expected on Earth? If where there is no sin, nor sorrow, but perfect holiness and happiness; then sure, the Saints here in this present evil World, have great reason to be much in the thoughts and expectation of these things. As therefore 'tis the duty of Saints to look for these things, so let me give a few Directions for the right performance of this Duty.

1. Expect the same things which Christ expects; He expects till his Enemies be made his Footstool; he expects the *Fall* of *Babylon*; he expects to be revealed from *Heaven*, and to *be glorified in his Saints*, and admired in them *that believe*: And these things should the Saints on Earth look for; *even the blessed hope, and glorious appearing*

pearing of the great God, and our Saviour Jeſus Chriſt. Thus we are ſure our expectations ſhall not periſh, becauſe they are Chriſt's alſo: but the expectation of his Enemies ſhall periſh, and their hope ſhall be as the Spiders Web.

2. Expect becauſe Chriſt expects; he knows what he expects, and hath ſufficient ground for his hope, and hath power to make good his own expectations. Now when the Saints want ſome Stay and Support for their hope, and their Hearts like *Moſes* his Hands are heavy, they ſhould look to Chriſt's Hope, and this will be to their hearts as *Aaron* and *Hur* were to *Moſes* his hands, they ſtayed them up, and ſo they were ſteady, till the going down of the Sun, and till *Amalech* and his People were diſcomfited by *Joſhua* with the edge of the Sword. 3 Expect as Chriſt expects. Hopes on Earth ſhould bear the Image of Heavenly Hopes; there's no fear, no taking thought in Heaven: Hope deferred doth not make any heart ſick there; but there is joy of hope. As Chriſt expects that his Enemies be made his Footſtool, ſo he laughs at their Imaginations and Contrivance againſt him, and hath them all in deriſion. Such ſhould the Saints hope be here, and ſo they ſhall be able to ſay of *Babylon* the Man of Sin, and all that give up their power to him; as *Iſaiah* did of *Sennacherib*, when he beſieged *Jeruſalem:* Iſa. 37. 22. *The Virgin, the Daughter of* Sion *hath deſpiſed thee, and laughed thee to ſcorn; the Daughter of* Jeruſalem *hath ſhaken her head at thee.* The Power and threats of the *Romiſh Beaſt*, with all that take part with him, ſhould not ſhake the hearts of the faithful Witneſſes, but they ſhould ſhake their Heads at him, and laugh him to ſcorn. Surely there

there is little cauſe to fear thoſe who ſhall very ſhortly be Chriſt's Footſtool.

Chriſt expects alſo with Conſtancy and Perſeverance; there is perſeverance in the hope of Heaven; Chriſt expects till his Enemies be made his Footſtool: Chriſt's hope is like himſelf, *The ſame yeſterday, to day*, and till all be accompliſhed which he hopes for: Nothing on Earth weakens the hope of Heaven, no changes, no ſcattering of the Power of the holy people; no Death of the Witneſſes make any the leaſt alteration in the hope of Heaven. Now ſuch ſhould the Saints hope be on Earth, even the ſame in all changes; they ſhould hope when the Beaſt kills the Witneſſes, and thoſe that dwell on the Earth rejoyce over their dead bodies, as well as when the Witneſſes have power to ſhut Heaven, and to ſmite the Earth with all Plagues as often as they will: they ſhould hope not onely when a deadly Wound is given to the Beaſt, but when that deadly Wound is healed; and when *Babylon* triumphs and glorieth moſt, then may *Sion* hope the more, and rejoyce moſt of all in her hope. For when *Babylon* ſaith, *I ſit a Queen, am no widow, and ſhall not ſee ſorrow, then her plagues ſhall come in one day*, Rev. 18. 8. That is, a very ſhort time after this her vain triumph: For, when having been under great Fears, and theſe paſſing away, ſhe ſaith, *The bitterneſs of death is paſt*; and comes forth delicately like *Agag*, then if the *Sauls* that ſhould do it, will not, ſome *Samuels* will be found that ſhall hew that great Whore in pieces.

And ſecondly, when her plagues come, quick diſpatch will be made with her, even in a day as it were; yea in one hour, ſo great riches,

and

and glory will come to nought.

Thus we ſee what the expectations of Heaven are, which do call for ſuch hope on Earth as that which *Peter* exhorts. 1. *Pet.* 1. 3. *Be ſober, and hope to the End. For the grace that is to be brought unto you at the Revelation of Jeſus Chriſt.* And thus we ſee 'tis the Saints duty to look for theſe things, and how they ſhould do it.

2. But here it may be askt as the Diſciples did of Chriſt; *When ſhall theſe things be?* Seeing we are to look for them, we would gladly know when we may expect them, at leaſt when the time is near.

A. For anſwer to this, it may be ſaid, as *Elijah* did *to Eliſha, Thou haſt asked a hard thing.* 'Tis indeed a hard thing to tell when the time will be; yet certain it is, that the time is revealed in Scripture, when the *Jews* ſhall be *called*, when *Babylon* ſhall *fall*, and the two Beaſts ſhall be deſtroyed: and why is it revealed, but that firſt or laſt Men might come to the knowledge of it? *Daniel* underſtood by Books the number of the years of the *Jews* Captivity in *Babylon*: though it was but a very ſhort time before the expiration, *viz.* in that very year in which *Babylon* was taken *Dan.* 9. 1. and why may we not hope, it may be given to ſome beloved ones, to underſtand by books the number of the years of the Churches deſolations, ſome little time, at leaſt, before the accompliſhment of them?

We may obſerve three numbers in *Daniel* and one in the *Revelations*, which concern the times when theſe things ſhall be brought to paſs. The firſt is *Dan.* 8. 14. *How long ſhall be the Viſion of the daily Sacrifice*; and 'tis anſwered, unto

Two

Two thouſand and three hundred days; that is, years: for ſo the reſt of the numbers are interpreted; and why ſhould not theſe days be ſo taken alſo? The other two are mentioned together *Dan.* 12. 11, 12. *From the time that the daily Sacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, ſhall be One thouſand two hundred and ninety days.*

Bleſſed is he that cometh to the thouſand two hundred and five and thirty days. The fourth number is *Rev.* 11. 2, 3. *Forty and two months, and a thouſand two hundred and ſixty days*, being the ſame time. Now, it is upon good ground conceived, that the 2300 days, and 1335, will end together, and that the 1290 days, and the 1260 days will alſo end together. The grounds of this conception, I ſhall after lay down in the diſtinct handling of theſe Numbers, and 'twill be of great Uſe to clear this, becauſe if we can't find out the right *Epocha* of every one of theſe numbers, yet if we can find the *Epocha* of one of them, by that we ſhall know when all the reſt will end. I ſhall take notice of theſe numbers diſtinctly, but chiefly inſiſt upon one of them (*viz.*) the 1290 days, and endeavour to find out the *Epocha* of it: for I think the great miſtake hitherto hath been about its *Epocha*.

Firſt, of the Number 2300 days *Dan.* 8. 14. ſome would underſtand [*days*] here in a proper ſence, and ſo take them as ſetting out the time of *Antiochus Epiphanes* his Perſecutions, but this is very improbable, for ſeeing that the other numbers mentioned in *Daniel* are taken by general conſent for ſo many years, why ſhould not theſe be ſo taken alſo? And beſides; *Antiochus*

his

his Perſecutions were but for ſix years, as *Pererius* hath ſhewn out of the Firſt Book of *Macchabes*. But 2300 days make ſix years, three Months, and twenty days. This appears farther, by conſidering, who is meant by the *little Horn*, *Dan.* 8. 9. who ſhould tread down the Sanctuary and hoſt till the 2300 days ſhould be finiſhed. Now *Antiochus Epiphanes* was not this *little Horn*, ſeeing the Characters do no way agree to him. For,

1. 'Tis a *little Horn* at his firſt Riſe, and afterward waxes *great*. But it's evident that *Antiochus* was great at firſt, being the Son of *Antiochus Magnus*, who left him a great Kingdom.

2. This *little Horn* was to wax *great* to the South, and to the Eaſt, and to the Pleaſant Land; but *Antiochus* did not ſo: not to the Eaſt, for he was put to flight, and expelled out of the Eaſt; by the Citizens of *Elamis* in *Perſia*. Not in the South; for he had a repulſe in *Egypt* by the Captains of *Ptolomeus*, and was forced thence by the threats of *Popilius*, the *Romane* Ambaſſador: and after his Cruelties in *Judea*, his Armies were overthrown and put to flight by the *Jews*, and their Captain *Judas Macchabæus*,

3. The acts of this *little Horn* are extended to the time of the end, yea the laſt time of Indignation. *v.* 17. *At the time of the end ſhall be the Viſion*, That is; its fulfilling. *And I will make thee know what ſhall be in the laſt end of the Indignation*; the ſame end with that, *Chap.* 11. 35. 40. *Chap.* 12. 4. 9. 13. by this it is evident, that *Antiochus Epiphanes* was not this *little Horn*, and therefore the days are not meant of the time of his perſecution.

Neither

Neither was the fourth Monarchy, when it firſt became ſo, this *little Horn*. For the *Roman Power* was very great before the *Grecian Monarchy* was ſubdued by it; ſo great, that it awed much *Antiochus*, as appears by what was ſaid of *Popilius*. Neither was the firſt Beaſt, or Antichriſt in his firſt eſtate as *Pope*, and as being in his Seat at *Rome*, this *little Horn*; for he never did wax great to the Eaſt, and to the South, and to the pleaſant Land, but onely in the Weſt; therefore we muſt conclude, that the ſecond Beaſt ſpoken of, *Rev.* 13. ſhall be this *little Horn* which ſhall wax great to the Eaſt, and to the South, and to the pleaſant Land. 'Tis ſaid *v.* 24. *He ſhall deſtroy the mighty and holy people*, and alſo he ſhall ſtand up againſt the *Prince of Princes*: he ſhall not onely ſtand up againſt Chriſt in his Members; but alſo, which ſhews it to be another diſtinct ſtanding up, *he ſhall ſtand up againſt the Prince of Princes*; that is, *Chriſt in perſon*, Rev. 19. 16.

Obj. This little Horn muſt ariſe out of one of the four notable Horns of the *Grecian Monarchy*; how then can we judge this little Horn to be the ſecond Beaſt, which riſes up when the fourth Monarchy draweth very near to its end?

A. The little Horn will come forth in the laſt time of the fourth Monarchy, and be the Head of it: and as heretofore, ſo then, that which was under the *Grecian Monarchy*, in part at leaſt, will come under the fourth Monarchy again; and this little Horn will then ariſe out of one of the four Horns; that is, out of one of thoſe Kingdoms or Countries, which before made one of the four; and we have moſt reaſon to conceive, that in *Gracia* will be that Horn, becauſe 'tis ſaid, *that he*

he ſhall wax great to the Eaſt, and to the South, and to the pleaſant Land.

Obj. But it's ſaid, *Dan.* 8. 23. In the latter end of their Kingdom, when the Treſpaſſers are come to the full, then ſhall the little Horn ariſe. Their Kingdom, what is that but the *Gracian?*

A. To this I ſpake ſomewhat formerly, that this is to be underſtood ſo, as that it ſhall be fulfilled in the time of the fourth Kingdom; and 'tis called *their Kingdom*, becauſe theirs did run into the Fourth, and was in it. Now to clear this more fully; conſider firſt, That theſe Four Kingdoms in the firſt repreſentation of them are ſet forth as one body, appearing as a great Image of a Man, the Head whereof was Gold, the Breaſt and Arms of Silver, the Belly and Thighs of Braſs, the Legs of Iron, and the Feet part of Iron, and part of Clay: When the time of its deſtruction comes, the Stone breaks all, even the whole Image in pieces: *Dan.* 2. 35. Then was the Iron, the Clay, the Braſs, the Silver and the Gold broken to pieces together, and became like the Chaff of the Summer Threſhing-floors, and the Wind carried them away, that no place was found for them: So then, the latter end of the Fourth, is the latter end of the Third; yea, and of the Second and firſt alſo. Hence thirdly we may gather, That all the Kingdoms, all the Dominions and Powers, which ſhall be in any of thoſe Nations and Countries, which formerly were, or now are under any of the four Kingdoms, repreſented in that Image, ſtanding in oppoſition againſt Chriſt, ſhall be all ſmitten by the Stone, and thus broken in pieces. This will be the firſt work of the Stone, which after this, will become a great Mountain,

and

and fill the whole Earth. Fourthly, The ſmiting will begin at the Feet of Iron and Clay: ſo 'tis ſaid, *Dan.* 2. 34. The Stone ſmote the Image upon the Feet that were of Iron and Clay, and brake them in pieces. The Head was in the *Eaſt*, and other parts were in the *Eaſt*, or towards the *Eaſt*; the Legs, Feet and Toes came down to the *Weſt*. Now, they are the Feet and Toes that are firſt broken in pieces; that is, the Fourth Kingdom, as in this Weſtern part of the World, in the deſtruction of the firſt Beaſt at *Rome:* and the extream parts of the Toes will firſt be broken in pieces, and then will the Stone proceed to the Legs, Thighs, Belly, Breaſt, Arms and Head, till all be deſtroyed together. And therefore as this great Body grew downwards, ſo it ſhall die upwards, beginning at *Ultima Thule.*

Obj. Shall we think that the Holy Spirit making a diſcovery of *Alexander's* Kingdom, and the four Kingdoms which were to ſtand up out of his, would immediately paſs from theſe, over ſo vaſt a ſpace of time, and on a ſudden come down to ſpeak of what ſhould be in the laſt times?

A. So it is; and we are neceſſitated to conceive ſo: For firſt, 'tis when the Tranſgreſſors are come to the full; that is, when their number is filled up, and the number of their Iniquities is filled up alſo: when they are accompliſhed, *Dan.* 8. 23. This little Horn will fill up the number of the Tranſgreſſors; when he comes he will be the laſt. Secondly, He will be broken without hand, *v.* 25. this laſt Tranſgreſſor will not be deſtroyed as the former; they were broken with hands; the *Babyloniſh* Tranſgreſſors by the hands of the *Medes* and *Perſians*; they by *Gracian* hands, and the

Gracian

Grecian by *Roman* hands: But the laſt Tranſgreſſors without hand; that is, ſuch a hand as the others were deſtroyed by; for the Lord himſelf ſhall deſtroy them, and then the *ſlain of the Lord ſhall be many.*

2. 'Tis uſual with the Prophets in their Prophecies, to leap on a ſudden from their times, to the very laſt times of all, delighting to be in view of them, and to be ſpeaking of them hereby comforting themſelves, amidſt the calamities of their times, and alſo laying up comforts in ſtore for the Saints in all ages, *viz.* by propheſying of theſe times of ruine to all their enemies, and of the reſtitution of all things; 'tis uſual with them, having the *Wings of the Dove,* to fly to theſe times that they may be at reſt. Thus *Iſa.* 1. The prophet complains of Sin, and bewailes the Judgments which it brought upon the *Jews,* and then on a ſudden he is carried by the Spirit to the very laſt times *v.* 25. 26. *I will purely purgé away thy droſs, and take away all thy tin;* not only purge, but purely purge, or according to pureneſs, which is to be done, when the *Jews* ſhall be *called*; *and I will reſtore thy Judges as at the firſt, and thy Counſellors as at the beginning.* Surely they muſt be the laſt Judges of the World that ſhall be as the firſt, and Counſellors at the end of the preſent World, who ſhall be like thoſe at the beginning; and then *Chap.* 2. 1. *&c.* he goes on to declare theſe bleſſed times. *It ſhall come to paſs in the laſt dayes that the Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains,* &c. See alſo *Iſa.* 11. 30. 18. to 26. Thus we ſee grounds to conclude that this *little Horn* muſt be the ſecond Beaſt, and Objections

answered. And one thing more is very worthy of our observation concerning him. That is, As he shall wax *great* so it shall be only towards the *East*, and towards the *South*, and towards the *pleasant Land*. Nothing is said of his waxing *great* towards the *West*. The Lord, it appears by this, will be gracious to this Western part of the World, where the first Beast hath been so long tyrannizing, and exercising so much Cruelty: so that though he shall destroy Wonderfully, and prosper and practise, yet it shall not be in that part, where the Witnesses propheſied in sackcloth 1260 days. And now having spoken so much of this *little Horn*, which was very necessary, that we may better know what to Judge of the 2300 days, when they began and when they will end; let this come into consideration in the next place,

1. That the 2300 dayes, and the 1335 dayes will end together; for first the 1335 days bring us to the end of the dayes of trouble and affliction to the Saints; and to the end of those days at which *Daniel* shall stand up in his Lot, *Dan.* 12. 13. so 'tis in *Dan.* 8. 19. *I will make thee know what shall be in the last end of the Indignation, that is, when he that shall prosper and practice, and destroy the mighty and the holy people, shall come to his end, and be broken without hand.* This will be at the end of the 2300 dayes, and of the 1335. And doubtless, this last end of the Indignation, and the breaking of this *little Horn*, that shall stand up against the *Prince of Princes*, without hand; shall be the pouring out of the *last Vial, Rev.* 16. 17. Then secondly,

At the end of 2300 dayes the Sanctuary shall be cleansed; then all shall be cleansed; then all

ſhall be pure and clean as it ought to be, in the Church and among the Saints. Now compare with this *Chap.* 11. 35. ſome of them of underſtanding ſhall fall to try them, and to purge and to make them white; but how long ſhall this trying time be? to the time of the end, becauſe it is yet for an appointed time; this is ſpoken concerning the *Jews* after their firſt *Call*. Now when ſhall this time end? When the 1335 dayes end, of which it's ſaid, *Bleſſed is he that waiteth and cometh to them*, becauſe then the trying time will be over; for at this time the Sanctuary ſhall be perfectly cleanſed: ſo there will be no more need of afflictions and ſuffrings to try, & to purge them, & to make them white.

2. The 2300 are to be accounted to begin at the time when *Daniel* had his Viſion: This I gather from *Dan.* 8. 13, 14. *How long ſhall be the Viſion concerning the daily Sacrifice?* And he ſaid *unto* 2300 *dayes. How long ſhall be the Viſion?* that is, how long from the beginning to the end of it; how long from the firſt repreſentation of theſe things in the Viſion, to the accompliſhment of them? how long from the time of the Prophecy to the time of the performance? Now *Daniel* ſaid; *v.* 1. *In the third year of* Belſhazzar *a Viſion* appeared to me. *Belſhazzar* reigned but three years, and in his third year, but after *Babylon* was taken, *Daniel* had this Viſion. For *v.* 2. He ſayeth, when I ſaw, I was at *Shuſhan* in the Palace; Now *Shuſhan* was in *Perſia*; thither he was carried after *Babylon*, was taken; ſo he had this Viſion at the beginning of the *Perſian Monarchy*, and that we muſt take to be the *Epocha* of this Number: And if any one can find out and give an exact account of years, ſince the beginning of the *Perſian monarchy*, then I think I may undertake to

tell, when they will end. And consequently when all the other Numbers mentioned will come to their end. A late Author, who hath laboured much to find out the true account, fixes the period of this Number in A. D. 1701. but for my part, I shall only declare what I am most inclined to believe; which is, that it will not be till about 1731. those that have Books and leasure, may do well to try, what by searching they can find out, of the certain Number of years since the beginning of the *Persian-monarchy*: which would be a thing of great Use, if it could be found out. Thus much of the first Number 2300 dayes.

The second and third have an *Epocha*, which next is to be enquired into: This *Epocha* is the time of taking away the daily Sacrifice, and setting up the Abomination, *that maketh desolate*, *Dan.* 12. 11, 12. Here our enquiry must be to know what is meant by the *daily Sacrifice*, and when it was taken away.

1 What is meant by the *Daily Sacrifice?* Now the generality of those that look for Redemption in *Israel*, do take the *Jewish* Sacrifices and Worship to be here meant, which were abrogated by the coming of Christ. To these, *Julian* out of his hatred of Christianity, gave countenance; and he was willing to have them brought into Use again: and so they conceive the *Daily Sacrifice* was taken away, *&c.* when *Julian* gave liberty to the *Jews* to rebuild the Temple; from the doing of which they were miraculously hindred.

But this puts a strange sense upon the words; for here's taking away, and setting up; the taking away is to give oportunity for the setting up of somewhat in the room of what is taken away; and therefore

therefore the taking away is firſt mentioned: and ſo if we muſt underſtand the *Jewiſh daily Sacrifice*, 'twill be, as if it had been ſaid, the *Daily Sacrifice* and the *Jewiſh Worſhip* was taken away, which was a great Abomination, and an Abomination that would *make deſolate ſet up*; and this Abomination which was to be ſet up, was the *Temple* and *Jewiſh Worſhip*, which was indeed the *Daily Sacrifice*. And thus the ſenſe will come to this, the *Jews Worſhip* was taken away, to make way for the ſetting up of the *Jewiſh worſhip*; an Abomination was taken away, to ſet in an Abomination; the *Daily Sacrifice* was taken away, to ſet up the *Daily Sacrifice*.

Secondly, The *Daily Sacrifice* muſt be taken here in a good ſenſe; that is, for the *pure worſhip of God*, ſpiritual, evangelical worſhip, ſet forth under a Legal Name: and thus the ſenſe will run clear, pure Religion and Worſhip in the free and publick exerciſe of it, was that, which the Enemies of it would prevail to take away, and ſet up an Abomination, a falſe Religion, corrupt and impure Worſhip in the room of it, which would bring great deſolation upon the true Church, and ſuch as would worſhip in ſpirit and truth; and would be a very great deſolating thing to true Religion; and by this means the World would come to be filled with abominable Doctrines, with abominable Idolatries, with abominable Will-worſhip and Superſtition.

Now for the farther clearing of this, that the *Daily Sacrifice* is to be taken in a good ſenſe, and not in an evil ſenſe, let's conſider a little a parallel place before mentioned, *Dan.* 8. 11, 12, 13. He magnified himſelf to the Prince of the Hoſt, and

by him the *Daily Sacrifice* was taken away, and the place of his Sanctuary was caſt down. I have proved before, that this was to be done in Goſpel-times, by what was ſaid concerning the *little Horn*: Now moſt evident it is, that in this place the *daily Sacrifice* is to be taken in a good ſenſe, for it is joyned with the Truth, *an Hoſt was given him againſt the daily Sacrifice, and it caſt down the Truth to the ground.* The *Truth* and the *daily Sacrifice* ſuffer together; and then 'tis asked, *How long ſhall be the Viſion concerning the daily Sacrifice, to give the Sanctuary and Hoſt to be trodden under foot? and he ſaid, unto 2300 days; then the Sanctuary ſhall be cleanſed, and the daily Sacrifice reſtored.* Now the daily Sacrifice being taken in a good ſenſe in this place, why ſhould it not be ſo in the other? both ſpeak of Goſpel-times, and both mention it, as a great calamity to the Church to have it taken away: and doubtleſs it muſt be taken in the ſame ſenſe in both places; there is onely this difference, that taking away in the Eighth Chapter, is meant of the great Calamity which ſhall come upon the *Jews* after their *Firſt Call*; and that in the Twelfth Chapter, of a *deſolation to come upon the Churches of the* Gentile *Saints*. And thus we are quite beaten off, from making that mentioned concerning *Julian*, our *Epocha* there, where we find pure Religion, and the true Worſhip of God to be eminently caſt off by the generality of men profeſſing Chriſtianity; and in the room of it a falſe Religion and Worſhip ſet up: ſo that true Religion in compariſon with its former ſtate, becomes a deſolate thing, maintained and owned but by a few. This is to bring us to a right underſtanding of the *daily ſacrifice*, and the

Abomi-

Abomination ſet up, that ſo we may ſtand upon a ſure foundation in our Inquiry. And ſo I come to the next thing, which is,

2. When the *daily Sacrifice* was taken away. And here I ſhall conſider, firſt what we find foretold in the New Teſtament concerning this, which may be a help to us in this Inquiry: and ſecondly what we find in Eccleſiaſtical Hiſtory, of the fulfilling of things foretold in the Scripture. Now for the former of theſe, let two places of Scripture be conſidered. The firſt is *Rev.* 11. 2. *The court which is without, meaſure it not, for it is given to the* Gentiles; *and the holy City ſhall they Tread under Foot.* That which I would here take notice of for our preſent purpoſe, is, the Name given to thoſe to whom the outward Court is given; which is, *Gentiles.* Now theſe are called *Gentiles* in oppoſition to thoſe that are called *Jews*, that is, ſuch who were *Jews* inwardly, as *Paul* ſaith. 'Tis obſervable, in the ſame Book of the *Rev.* the true Worſhippers are called *Jews. Rev.* 29. and 3. 9. *I know the blaſphemy of them which ſay they are Jews, and are not, but the ſynagogue of Satan, and doe lye.* This Intimates, that ſome were *Jews*, and did not blaſpheme in calling themſelves ſo; others were *Heathens*, who yet would have been called *Jews.* So the *Gentiles* there ſpoken of, are *Jews* turn'd *Gentiles*, and *Chriſtians* turned *Heathens*; yet, ſuch as would keep up a Name for being *Jews* and *Chriſtians*: which argues a great Apoſtacy. Now obſerve this, when ſuch an Apoſtacy did eminently appear, and Men profeſſing Chriſtanity did turn Heathens, and took up the way of the Heathens in many things in their worſhip; then the *daily Sacrifice* began to be taken

away, and the Abomination that made deſolate was ſet up, theſe *Gentiles* 'tis ſaid, Tread down the *Holy City*, and that is the head of the 42 Moneths, and 1260 dayes. But before theſe *Gentiles* get into ſuch power, aud grow ſo numerous, they muſt have a time to become *Gentiles*; and we may well conceive, there may be a conſiderable ſpace of time betwixt their firſt becoming *Gentiles*, and there getting into ſuch power, as to be able to carry it in the outward Court againſt the true Worſhippers, the *Jews* inwardly, and to tread down the *Holy City*. So then the time of the *Jews* turning *Gentiles*, of *Chriſtians* becoming *Heathens*, is the head of the 1290 dayes; and the poſſeſſing the outward Court, and the Treading down of the *Holy City*, is the head of the 42 Moneths, and of the 1260 dayes, 30 years after the former. Thus much for the firſt place: The other place is 1. *Tim.* 4. 1, 2, 3. *Now, the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing ſpirits, Doctrines of Devils, ſpeaking lyes in hypocriſy, forbidding* to *Marry, and commanding to abſtain from meat.* This place ſhews how *Jews* ſhould turn *Gentiles*, and *Chriſtians* become *Heathens*; and alſo ſhews how the *daily Sacrifice* was taken away, and ſo will be of great Uſe to help us in our inquiry after the time, when this was done; for when the Doctrine of Devils was taught and practiſed, when there was a prohibition of Marriage, and when there was a command to abſtain from meats, then the *daily Sacrifice* began to be taken away, and the Abomination was ſet up which proved ſo deſolating a thing to true Religion, and to the People of God. Now Mr.

Mede's

Mede's interpretation of the *Doctrine of Devils*, rather *Damons*, is generally known and embraced coming with ſuch evidence, that it is not to be rejected: this Doctrine of *Demons* he concludes to be that which taught the worſhipping of *Saints departed*, wherein *Chriſtians* turned *Heathens*, for they ſymbolized with them herein; it being the cuſtom of the Heathens, to deifie and worſhip their Heroes when dead; who were a middle ſort of Powers betwixt their ſovereign Gods, and Men, being mediators betwixt them. And like to theſe were the *adored Saints* among *Chriſtians*, whoſe Reliques were truſted-in, as Powers defending their Cities, as appears by ſome paſſages which he quotes out of *Baſil* and *Chryſoſtom*; and theſe he takes to be meant by the *Mahuzzim*, or God of Forces: *Dan.* 11. 38. This kind of Idolatry began, ſaith he, after *Julian*; the Reader may ſee more in his Apoſtacy of the latter-times. Now God was no longer worſhipped in truth, when this Abomination came in, *of worſhipping Saints*, and truſting to their Mediation and Interceſſion, and making them Protectors. God ſays, *My Glory of religious worſhip, and of Chriſt's Mediation and Interceſſion, I will not give to another*: If men do it, they certainly in this do caſt off the *daily ſacrifice*, even the true worſhip of God: and beſides there is no Abomination more deſolating and deſtructive to true Religion, than for men to uſurp a Power to command things contrary to the Commands of God, and to forbid what God allows; as *Marriage*, and *Meats*: no more deſolating Doctrine, no more deſolating Principle than this, That Men may take upon them to make Laws about Worſhip and Matters of Religion; when men think

to

to mend God's Institutions, and to make a better Religion then what God hath left us in his word; this is the ready way to marr all, and so take away the *daily sacrifice*, and to set up that Abomniation which makes all desolate. Now this I take to be the true *Epocha* 1290, (*viz.*) the time when *Christians* thus turned Heathens, and the Doctrine of *Damons* was taught and practised, and then these desolating Abominations were set up; In which the Apostle sets forth the Apostacy of the latter days; and doubtless the Head of this Apostacy is the true *Epocha* of these Numbers, 1290, and 1335 days.

Secondly, Let us see what we can find in Ecclesiastical History, of the fulfilling of these things foretold in the Scripture, and when this Apostacy began; so as that the true Worshippers had cause to take up the *Psalmist's* complaint, *O God, the Heathen are come into thine Inheritance, thy holy Temple have they defiled*: They are gotten into the outward Court, and we fear they will drive all the Worshippers shortly thence, and possess it wholly themselves, and at length tread down the holy City also. Now here I shall make use of some Collections of a late Author, declaring when this Apostacy began, which he makes the *Epocha* of the 1260 days; this hath been the great mistake hitherto, as I conceive, from what hath been before laid down: and we have great ground to conclude, that what hath been pitcht upon for the Head of the 1260 days, is indeed the Head of the 1290 days! Now let us take the particulars of the Apostacy in that order in which the Apostle gives them to us.

1. He saith in the general, Some shall depart from

from the Faith: ſome Sayings of *Auguſtine* are mentioned, which ſhew a great departure from the Faith in his time: As we who are called *Chriſtians*, do not believe in *Peter*, but in him in whom *Peter* believed: This doth intimate that ſome pretending to be *Peter*'s Succeſſors, did begin to claim ſuch a power and Right as this: And what greater departing from the Faith, than to come to this, to believe in men? And again, reprehending the Popes arrogancy who ſuffered themſelves to be called Gods: He ſaith, he that would ſeem to be God, when he is man, doth not imitate him, who when he was God, for our ſakes was made man; is not this a departing from the Faith? Again, ſaith he, the Catholick Faith believes Heaven to be the firſt place, the ſecond Hell; as for a third, we are wholly ignorant; neither is it found in Scripture: this intimates a departing from the Faith in this thing. Again, good works do not precede Juſtification, but follow the juſtified: this alſo intimates a departing from the Faith, when an opinion of Juſtification by Works began to be taken up. This was about the year 393. that he wrote thus: And about 393. began Humane Traditions to grow into requeſt; and a Monkiſh Life, which was conceived to be a meritorious thing, and that thereby men might be freed from Hell, and obtain a true, certain, and plentiful hope of eternal Life. *Epiphan. Contra hæreſ.* ſaith, Among many other things, ſhewing the great Defection, *A.* 396. whence is this Image-worſhip, and the Deſign of the Devil? Men introduce Images to be worſhipped, having the Mind adulterated from the One and onely God.

2. For the ſecond thing, The Doctrine of *Demons*,

mons, and of *Saint-worſhip*: touching this, a ſaying of *Epiphanius* is mentioned; *The Body of* Mary *was truly holy, but not God; her-ſelf was indeed a Virgin, and to be honoured, but not given us that we ſhould worſhip her: ſhe her ſelf was worſhipping him, who was born of her ſelf.* We may be ſure of this, that he obſerved Divine Honour to be given to her, which was the occaſion of his writing thus. A Saying of *Auguſtine* alſo is mentioned to this purpoſe; *It is not our Religion to worſhip dead Men, they are honoured for our imitation-ſake, but are not to be worſhipped for the ſake of Religion; nor are we to Conſecrate Temples to them, for they will not be ſo honoured of us.* Now that of *Epiphanius* is referred to *A. D.* 396. as the other to 399. This ſhews that the Doctrine of *Dæmons* was then taught, and had too much heed given to it. And did not this tend to the taking away of the *daily ſacrifice*? and was it not an *abomination making deſolate*?

3. Touching *Prohibition of Marriage*; It was endeavoured in the Council of *Nice*, *A.* 326. to make a Decree, *That Biſhops and Elders ſhould refrain from their Wives*; But *Paphnutius* oppoſed himſelf to the whole Council, urging that of the Apoſtle, *Marriage is honourable among all men*; and ſo far prevailed, that a Decree of Liberty was brought forth: But in *An.* 396. the ſecond Council of *Carthage* was held (ſaith *Helvicus*) which made a Law againſt their Marriage, and this was confirmed in the Council of *Toledo* in *Spain*, with an Allowance to have Concubines, *A.* 400. and likewiſe *Siricius* who was Biſhop of *Rome* from *A.* 385, to 398. (as ſaith *Alfred, in Chron. Paparum*) impoſed ſingle life upon the Clergy,

Clergy, endeavouring to juſtifie it by abuſing thoſe words of *Paul*, *They that are in the fleſh cannot pleaſe God.* Thus we ſee when forbidding to Marry came in, *viz.* *A.* 396.

4. As for a Command to abſtain from Meats, which is the laſt thing mentioned by the Apoſtle. *Socrat. lib.* 5. ſaith, That about the year 396. Laws were made about Meats, and other things were inſtituted, which he called *Jewiſh Rites*, which made *Auguſtine* complain, *That about this time Religion was ſo corrupted with Traditions and Humane Rites, that the very condition of Jews under the Law, was much more eaſie than that of Chriſtians under the Goſpel:* And *Dionyſius* Biſhop of *Corinth* did, in an Epiſtle, admoniſh another Biſhop, not to load Chriſtians with heavy burthens, Ceremonies, and Traditions, nor obtrude upon his Brethren ſingle Life. Thus we have ſeen ſomewhat that Hiſtory doth afford touching the Apoſtaſy foretold by the Apoſtle. Theſe things before mentioned, and more, may be ſeen in *Wolfeus* his *Centenaries.* Now, ſeeing the great things of the Apoſtaſy foretold by the Apoſtle, appear to have been commanded and practiſed, in and about the year 396, therefore that year is moſt likely to be the *Epocha* of that Number 1290 dayes, and that then the *daily Sacrifice* began to be taken away; and if ſo, then we may eaſily conclude, about what time the *Jews* will be called. Thus much of the Second and Third numbers. And laſtly touching the 1260 days, I would have it conſidered,

1. That the 1290 dayes, and the 1260 dayes will end together: for we may obſerve *Rev.* 16.

16. 10, 12. that the fifth Angel poured out his Vial upon the Seat of the Beaſt, and ſo deſtroys that, and conſequently the Beaſt, as in that Seat; then the ſixth Angel pours out his Vial upon the River *Euphrates*, that a way may be made for the Kings of the Eaſt. Theſe Kings of the Eaſt are the *Jews*, and chiefly the ten Tribes. Now we may well ſuppoſe a *calling* of the *Jews* before this, it may be a conſiderable time: They are called Kings, at the time of the ſixth Vial, which ſuppoſes their *calling* before, and getting into ſuch power as to be called Kings; as the *Iſraelites*, when brought out of *Egypt*, and gathered into a body, then were a Kingdom of Prieſts. And beſides, 'tis ſaid, *he ſhall ſave the Tents of Judah firſt*: therefore their calling is before the ſixth Vial, and ſo we may ſuppoſe, it will be at the end of the 1260 dayes. For my part I conceive that the *Jews* firſt *Call*, at leaſt the *Call* of thoſe of the Tribe of *Judah*, will be at the time of the Witneſſes being raiſed. Which ſeems hinted, *Ro.* 11. 15. *If the caſting away of them be the reconciling of the World; what ſhall the receiving of them be, but Life from the dead?* Life to the dead Witneſſes; a civil Life, and Spiritual to them in a far more eminent degree than before; and alſo a Spiritual Life to many of thoſe that were dead in ſins; and then the fulneſs of the *Gentiles* wil begin to come in.

2. The firſt appearence and Riſe of the Man of Sin, or firſt Beaſt, is not to be reckoned for the head of this Number 1260 dayes. It's evident he did begin to appear about the time of the great Apoſtacy, and the taking away the *daily Sacrifice*.

Sacrifice. 'Tis obſervable in the year before mentioned 196. There was a diviſion of the Empire upon the death of *Theodoſius*, and diviſion was the way to ruine; and in few years after, *Alaricus* took *Rome*, and the Biſhop of *Rome* began to uſurpe the power of the Keys, as appears by a ſaying of Auguſtine: *The keys are delivered to the whole Church, and not to one Peter, and then a little after, the Horns of the Beaſt appear.*

3. If we would pitch upon the right time for the beginning of the 1260 dayes, let's conſider two places which give us two eminent marks of that time; the firſt is *Rev.* 11. 2. his having ſuch power, as that he thereby treads down the *Holy City*; the other is *Rev.* 13. 5. power was given him to continue, *Gr.* πόλεμον ποιῆσαι, to make War, 42 Moneths; we may well conceive he might have his Being ſome time before his making War, and before he was able to tread down the *Holy City*. Now upon that ſuppoſition, that the 1290, and 1260 days will end together, and that the head of the former number being reckoned to be about 396, it doth Appear, that the head of the latter muſt be 30 years lower.

4. At the Riſe of the Witneſſes the 1260 dayes will end, and then the Beaſt's time alſo will be run out: But we muſt conſider in what ſenſe this is to be taken, that is; then the time of his Treading down of the *Holy City*, and his making War, ſo as to prevail therein, will have an end; for ſo 'tis ſaid, *That he ſhall tread down and make War ſo long.* Now when the Witneſſes ſhall be raiſed, they ſhall begin to grow into a City, and conſiderable body. For then 144000

are

are ſaid to be upon *Mount Sion.* They get out of the Wilderneſs and afflicted eſtate, and begin to be a *Mount Sion*, and to tread down that wicked City *Babylon*: for the tenth part of it then will fall, and ſoon after, the other parts, and *Rome* it ſelf; and at this time the Witneſſes will be able to make War with the Beaſt, and firſt ſhall ſlay 7000 Names of Men, and then ſhall overcome and kill him. For he that killeth with the Sword, muſt be killed with the Sword: when the tenth part of the City falls, and the 7000 Names of men are ſlain; then a deadly Wound, not to be healed, will be given to the firſt Beaſt: True, he may doe ſomewhat towards his defence, but all in vain. So that his warring time, ſo as to conquer and prevail by it, will then be ended, and his 42 Monthes compleated at the riſing of the Witneſſes.

And thus, Although I had declared ſome reſolutions not to medle with the times, farther than to give ſome ſignes of them, yet being earneſtly preſt to it, I have adventured to doe ſomewhat in this matter, which hath been ſo much diſparaged by former miſtakes, and the too poſitive determination of ſuch who have built upon a wrong foundation. My aim hath been to get the ſureſt ground I could from Scripture to proceed upon: a little time will bring theſe things to light by the accompliſhment. In the mean time, 'tis much that we do or may underſtand by Books, which give us ſufficient ground to conclude, that the 1290, and 1260 dayes are come very near to their end; and my hope is, that they will not reach beyond the year 1686. If Chronology be right it is very probable

bable they will not, they may end before; and then ſoon after, *Rome* will come to its end, and none ſhall help it: And when theſe days before-mentioned ſhall be run out, then we may conceive the work of pouring out the Vials will begin; for that any of them are poured out already, I take to be a miſtake: Their Plagues are the laſt Plagues, and in them will the wrath of God be filled up; what a Vial is poured out upon, will be deſtroyed for ever, for it brings the laſt Plague upon that thing it deſtroys; and at the end of theſe days the true Worſhippers that did go forth of the outward Court, and went into the Wilderneſs, bearing good Seed with them, ſhall come again into it with joy, bringing their Sheaves with them, and drive out thoſe *Gentiles* that poſſeſs it. And as an handful of Corn was ſtill in the earth even in the worſt of times; ſo after the end of theſe days, the fruit thereof ſhall ſhake like *Lebanon*, and they of the *holy City*, which then ſhall begin to be built again, ſhall flouriſh like the graſs of the field. And what is foretold of the *Jews*, *Iſa.* 60. 22. we may apply alſo to the *Gentile Saints*: *A little one ſhall become a thouſand, and a ſmall one a ſtrong Nation, I the Lord will haſten it in his time.* The faithful Witneſſes, and that remnant of the Woman's Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt, is a Flock, though a little one, and but a ſmall one; but this little one ſhall become a thouſand, yea quickly increaſe to 144000. and this ſmall one a Nation, yea a ſtrong Nation; *I the Lord will haſten it in his time*: and when God haſtens, nothing ſhall hinder. God gives *to every ſeed his own body*, 1 *Cor.* 15. 38. The

ſeed is very ſmall, the body which God gives it, is many times very great. 'Tis ſo in the Works of Nature; what a tall, ſpreading, vaſt-bodied Oak grows out of a ſmall Acorn! and much more in the Works of Grace; there is a Seed *that ſerves God*, Pſa. 22.30. What a vaſt body will God give to this ſeed! 'Twas a vaſt body that was repreſented to *Nebuchadnezzar* in a Dream, in that Image which he ſaw, reaching from *Chaldæa*, and *Perſia* in the *Eaſt*, and coming down as far as the utmoſt bounds of the Weſtern-parts: but that body which God will give to the Seed that ſerves him, will far exceed this; for Chriſt will have a Kingdome at laſt, that ſhall fill the whole earth, which ſhall never be deſtroyed, as the Image which *Nebuchadnezzar* ſaw, muſt be. Thus much to ſhew that theſe things are to be lookt for, and when they ſhall come.

2. Saints ſhould with all diligence look to this, that their preſent Carriage and ſtate be ſuitable to their expectations of ſuch glorious things hereafter. Here are three Branches of the Apoſtles Exhortation, which deſerves to be a little inſiſted on:

1. *Be diligent that you may be found of him in peace.*

2. *Be diligent that ye be found of him without ſpot.*

3. *Be diligent that ye be found of him blameleſs.*

1. Be diligent that ye may be found of him in peace: All will be found of Chriſt at laſt, though ſome put him far out of their thoughts, and like *Cain* wander from the preſence of the Lord, yet at

at laſt he will find them out: for at death he will find them; at Judgment he will find them; and what will they do then but cry out with exceeding anguiſh and horror, as *Ahab* did to *Elijah*, *Haſt thou found me, O mine enemy?* Now ſeeing all ſhall be found of him, be therefore diligent *that ye may be found of him in peace*, and that in a peaceable ſtate, and a peaceable frame.

1. *In a peaceable ſtate*; and that firſt *a juſtified ſtate*, for that is a peaceable ſtate: *Rom.* 5. 1. *Being juſtified by faith, we have peace with God.* Our care ſhould be to be found in a *juſtified eſtate*, that ſo we may appear as Chriſt ſhall, without ſin: compare with this place, *Phil.* 3. 9. *That I may be found of him, not having mine own righteouſneſs which is of the Law, but that which is by the faith of Chriſt; the righteouſneſs that is of God by Faith.* And if it be thus, then we ſhall be found of him in peace. Here obſerve,

Firſt, we muſt be found in him, if we would be found of him in peace, *Rom.* 8. 1. *There is now no condemnation to thoſe that are in Chriſt Jeſus.* If in him by faith, if in that Name of his, *The Lord our righteouſneſs*, there we are in a ſtrong tower, and ſafe from wrath and vengeance.

Secondly, We muſt not have any thing to do with our own righteouſneſs in the matter of Juſtification; *Not having mine own righteouſneſs which is of the Law:* What Law is here meant? There is an abrogated Law, and an eſtabliſhed Law; the abrogated Law, is the Ceremonial Law which was given to the *Jews*, and had *the ſhadow of good things to come*; and *Chriſt* the Subſtance being come, the Shadows flee away. The eſtabliſhed Law is the Moral Law, eſtabliſhed in

and by the Goſpel. Now 'tis not onely the righteouſneſs of the abrogated Law, which muſt not be had, but the righteouſneſs of the eſtabliſhed Law, which is to be excluded from the buſineſs of Juſtification. To this, Evangelical Obedience muſt be yielded, and in obſerving it, we muſt confeſs that Chriſt is Lord to the glory of the Father; but when we have yielded it, we muſt not have it for a juſtifying righteouſneſs; for in relation to this alſo it was that *Paul* ſaid, not having mine own righteouſneſs, which is of the Law; as is evident from *Rom.* 3. 28, 31. *we conclude a man is juſtified by faith without the works of the Law.* What Law? even without the works of the eſtabliſhed Law; for he adds, do we then make void the Law through faith? No, we eſtabliſh the Law; a man therefore is juſtified by faith without the works of the eſtabliſhed-law, and without that evangelical-obedience which all true believers, and juſtified perſons do yield to it, and therein ſerve Chriſt as their Lord. They that would have Chriſt, and juſtification of life by him, muſt not have their own righteouſneſs, no not their evangelical righteouſneſs, nor harbor ſuch a dangerous, ſuch a corrupt and evangelical Notion about juſtification as that is. Now whereas, thoſe that would bring in our evangelical obedience, and intreſt that in the buſineſs of juſtification, do it, becauſe they ſuppoſe the Doctrine of juſtification by their imputed righteouſneſs alone, is *Antinomian*, and tends to the making void the Law; *Paul* ſpakes of ſuch an objection as this, doe we make void the Law through faith? no, we eſtabliſh the Law. It may be better askt of ſuch, Do ye not make void Chriſt to your ſelves by eſtabliſhing your own righteouſneſs;

neſs; and ſo from a vain fear of *Antinomianiſme*, run to *Antichriſtianiſme*? ſure the Orthodox believer, who holds faſt the faith which was once delivered to the Saints, may ſay to ſuch as *Paul* did to the *Galatians* Chap. 1. 6. *I marvel, that you are ſo ſoon removed to another Goſpel, from him that called you into the grace of Chriſt, which is not another Goſpel, ſave that there be ſome that trouble you, and would pervert the Goſpel of Chriſt.* But if after ſo much ado to diſcover this New way to attain to juſtification Our *Engliſh* R. B. had concluded as the *Romiſh* R. B. did, with a *Tutiſſimum eſt, &c.* this had been ingenious.

3. The righteouſneſs we ſhould have, is the righteouſneſs of Faith; but that which is by the faith of Chriſt, not that which is by the love of Chriſt, not that which is by the ſincere ſerving of Chriſt, but that which is by the faith of Chriſt. Moſt true it is, that where there is faith, there will be love and obedience. Faith, that is unfeigned, and love that is ſincere, can no more be parted than Fire, and heat and nothing provokes more to love, nothing doth more vigorouſly promote evangelical obedience, than a true lively faith; who will love moſt ſaid Chriſt to *Simon*? He that had moſt forgiven ſaid *Simon*, and Chriſt ſaid, thou haſt rightly judged. Faith will purify the heart, and reforme the Life. In the buſineſs of ſanctification, and holy living, Faith workes by love; but in the matter of juſtification, love doth not work by faith to the compleating of it.

4. The righteouſneſs which is of God, by faith, is that alone, which we muſt have for our juſtification. An imputed righteouſneſs, which was

the gift of the Father, was fulfilled by the ſon, of which the Spirit doth convince, and is received, and applyed by Faith; this is that which we muſt have, if we would be juſtified, *Rom.* 5. 18, 19. *By the righteouſneſs of one the free gift came upon all men, for the juſtification of Life. And by the Obedience of one ſhall many be made righteous,* Chriſt was obedient in his Life, and obedient in his Death; he was obedient in doing, and in dying: the Law ſaid, do this, and live; The Man that doth them ſhall live in them, *Gal.* 3,12. Do, and do all; do, and do; perfectly, do, and continue to do. Man ſtood bound to this that by ſuch doing he might glorifie the ſovereignty of God, and honor him as his Creator. Now Chriſt putting himſelf in mans ſtead, this he did, and moſt highly glorified the ſovereignty of God, when he being in the forme of God, and equal with God, humbled himſelf and took the form of a Servant. Again the Law ſaid, not doing thou muſt die: In the day thou eateſt thou ſhalt die the Death. Now Chriſt became obedient to Death, whereby all that doe believe are delivered from, and need not be in bondage, through fear of Death; conſider then what the Law ſayeth, and what Chriſt hath done, and bring both together, and be found truſting in him, and in what he hath done; ſo ſhall you be found in a juſtified ſtate, and ſo in peace.

2. A ſanctified ſtate is a ſtate of Peace. *There is no peace ſayth my God to the Wicked* Iſa. 48. 22. But he ſpaketh peace to his Saints, Pſa. 85. 8. *The pure in heart, ſhall ſee God. Except a Man be born again he cannot ſee the Kingdom of God,* in which is peace, and the joys of the holy Ghoſt.

In

In Chriſt *Jeſus*, neither circumciſion availeth any thing nor un-circumciſion, but the New Creature; the New Creature, the Man made after God; who hath concerning the former converſation, put off the Old Man, is in a ſtate of peace.

2. Be diligent that ye may be found of him in a peaceable frame. A peaceable State and a peaceable frame goe together; when God is at peace with men, they ſhall be at peace with him: who ever can look to Chriſt in Heaven as their peace, they have the Spirit deſtroying that enmity, which is in their Hearts againſt God. Be at peace with the ſovereignty of God. Say not as thoſe enemies, *we will not have this Man to reign, over us*; but as *Thomas, my Lord, and my God.* Not as *Pharaoh, who is the Lord that I ſhould obey him?* but as *Joſhua, As for me, and my houſe we will ſerve the Lord.* Be at peace with the Commands of God, ſay as *David, O how doe I love thy Law?* As *Paul*, I delight in the Law of God after the inner Man. Be at peace with all the Truths of God; receive them in the light, and love of them, in the Life, and power of them, ſo as to obey the truth, and be found walking in it. Be at peace with all the diſpenſations of God; even with ſuch wherein evil comes, as well as with thoſe wherein good comes. Be at peace with all the people of God. Love thoſe whom God loves, whom Chrſt hath redeemed, and the ſpirit hath ſanctified. Thus much of the firſt Branch of the Exhortation.

2. *Be diligent that ye may be found of him without ſpot.*

Q. But who is, or can be in this life without ſpot? *Noah* had his ſpot; *Lot* had his ſpot; *David*

had his ſpot, and *Peter* had his ſpot.

A. None in this life are altogether without ſpot, 'twas Chriſt alone who was abſolutely without ſpot, *Heb.* 9. 14. *He offered himſelf without ſpot to God:* and, *he was a lamb without ſpot and blemiſh* 1 *Pet.* 1. 19.

2. Be ſuch now, as that you may comfornably hope to be without ſpot, and to be mado perfect in Holineſs, when your Souls ſhall be ſeparated from your Bodies, and that you may appear ſo at the Judgment. If now you are regenerated, If now you have faith working by love, If now you have repentance unto life, if Chriſt be yours, and you Chriſt's; then you ſhall be at laſt altogether without ſpot.

3. Take the right courſe to be Without all ſpots of guilt, and to have an unſpotted Juſtification: To this an unſpotted righteouſneſs is neceſſary, perſonal righteouſneſs is not ſo. As Chriſt is the Lamb without ſpot, as he offered himſelf without ſpot to God, ſo therefore his *Sacrifice* was the *Sacrifice* without ſpot, his righteouſneſs which he fulfilled was the righteouſneſs without ſpot: and if this be imputed to us, and truſted in by us, we ſhall obtain a juſtification without ſpot; whereas mens perſonal righteouſneſs hath its ſpots, their Holy things have iniquity in them; and if our perſonal righteouſneſs muſt be the righteouſneſs for our juſtification, what will that be but a ſpotted juſtification? and that will be none at all. *Cant.* 6. 10. The Spouſe is ſaid to be *fair as the Moon, and clear as the Sun.* In *holineſs, in* grace wrought, In evangelical Obedience, ſhe is but fair as the Moon, having

having her ſpots like the Moon; but in her juſtification, ſhe is clear as the Sun, not having any ſpot of guilt, or ſin imputed remaining on her: clear as the Sun, becauſe clothed with the Sun of righteouſneſs; the true ſpouſe of Chriſt is the Woman cloathed with the Sun, in reſpect of Chriſt's righteouſnes imputed to her; ſome there are that will chuſe rather to be clothed with the Moon, their own perſonal righteouſneſs. But who are moſt likely to go away juſtified? Thoſe that are clothed with the Sun, or thoſe that are not, nay will not be otherwiſe cloathed then with the Moon? ſurely theſe at beſt are but like *Jacobs* Cattel, ſpotted and ſpeckled, it may be ſaid of ſuch as 'twas concerning *Joſhua*, *Zach.* 3. 3. *Now Joſhua was cloathed with filthy Garments*: and what ſhould be done, but as the Lord commanded concerning *Joſhua*, take away the filthy Garments, and cloth him with change of raiments? Thus it muſt be, if you would ſtand juſtified before him, and be accepted in his ſight. Thoſe that will not imbrace Chriſt's counſel, buy of me white raiment, that thou mayeſt be cloathed, make my righteouſneſs thine own: cannot be juſtified, and ſaved, for no unclean thing ſhall enter into the Kingdom of God. Now if you truſt to your perſonal righteouſneſs, and have not Chriſt's imputed to you, you are but an unclean thing, for this is an undeniable truth: Thoſe that have not Chriſt for righteouſneſs have not true holineſs. Thoſe that are without imputed righteouſneſs, are without perſonal, evangelical righteouſneſs, for 1. *Cor.* 1. 30. *Chriſt is made righteouſneſs and Sanctification*, and ſo, whatever ſhew of holineſs may be made, what-

whatever holy duties are performed, yet ſuch have not true holineſs, becauſe Chriſt is not ſanctification; and he is not ſanctification, becauſe he is not righteouſneſs. So that 'tis clear, if you have not imputed righteouſneſs, and ſo juſtification through Faith in it, you have nōt inherent righteouſneſs, nor true holineſs, and therefore cannot expect to ſee God; for without holineſs no man ſhall ſee the Lord, you cannot go to Heaven without holineſs, and this you cannot have, but from Chriſt; and not this from Chriſt, unleſs you have him for righteouſneſs; you cannot have that which you make the condition of juſtification unleſs you have Chriſt for rightouſneſs. If without imputed righteouſneſs then without true holineſs. And if ſo, you will come neer the caſe of thoſe mentioned *Mat* 7. 22. if not fully up to it: *Lord Lord, have we not propheſied in thy Name* &c. Have not we taken thee for our Lord? have not we believed, and yielded evangelical obedience? Yea we have done it, and will prove both. Our Faith appears, for in thy Name we did caſt out Devils; that was, through Faith in thy Name: and our evangelical obedience appears: for we owned thee for our Lord, and propheſied in thy Name; our works have been done in thy Name; we have done good, and we have done it in thy Name. And now we preſent our Faith as a work to thee; and we preſent other works, and duties with our Faith, and we are bold to plead our Faith and our works before thee, and look now to be accepted of thee; behold here the condition fulfilled by us, here's the *cauſa ſine qua non*, and ſo what was required on our part, is performed, and now we expect thou ſhouldſt perform thy part, *Lord, Lord open*

to

to us; thus they plead. But what is Christ's answer? *depart from me, I know you not, ye workers of iniquity*; you are neither justified nor sanctified, and therefore what should you do here? I know you not, therefore you are not justified; I have no delight in you, you find no acceptance with me, one thing is lacking, you have none of my righteousness; it was preached, and offered to you, but you rejected it, and would not have it imputed to you; and whereas you boast of your Faith, and good works, you did not serve me as I would be served: I see no true holiness or evangelical obedience in all that you did; for you did it to be justified by it, and so did not the will of my Father in Heaven, but your own wills; my Father never required your obedience for that end, for another he did; and therefore I cannot reckon you amongst the workers of righteousness. And you call me Lord, but that is but a part of my Name; you divide my Name, and you do not call me by my evangelical Name, *The Lord our righteousness*, and therefore, I cannot call you by that Name, *The Lord our righteousness*, but *the workers of iniquity*. The great plea of the Old, and our in this great point of justification) New *Socinians*, is, that imputed righteousness makes void personal righteousness and holiness; but we see better ground to conclude, that the denying and rejecting of an imputed righteousness makes void personal righteousness, and holiness; and so this puts men quite besides the way of justification and salvation. What reason is there then, that you should imbrace this branch of the exhortation? Be diligent to get an interest in that unspotted righteousness whereby you shall have all spots

of

of guilt done away, and ſo attain an unſpotted and perfect juſtification. But before I leave this particular, let one thing be conſidered. This error about juſtification by inherent righteouſneſs, ſeems to be the very firſt that was brought into the World, about matter of religion; which may be gathered from the Hiſtory of *Cain* and *Abel*, *Gen.* 4. 'tis ſaid, *Abel* brought of the firſtlings of his flock, and offered a *Sacrifice* to the Lord, in which there was bloodſhed for the remiſſion of ſins, and in this Chriſt was offered, and ſlain typicaly, and ſo he was a Lamb ſlain from the beginning of the World. For, as the rock was Chriſt, ſo this *Sacrifice* was Chriſt; In this the Law was fulfilled. *Thou ſhalt die the death*, Abel did die the death, (*viz.*) in the firſtlings of his flock, which did die the death; typfying Chriſt; and in offering this *Sacrifice*, *Abel* did well, taking the right courſe to obtain juſtification of Life, and he was accepted of God, and what he did was imputed to him for righteouſneſs. On the other ſide, *Cain* brought of the fruit of the ground, and expected that this offering, this work and Service of his, ſhould procure his acceptance with God, and his juſtification before him. But what came of it? To *Cain*, and to his offering, God had no reſpect: *Cain* was not juſtified hereby, that is the meaning of it, as appears by what follows. *If thou doeſt well ſhalt thou not be accepted. But if thou doſt not well, ſin lies at thy door.* Obſerve, that ſins lying at the door is the contrary to being accepted, now the meaning of ſins lying at the door is, that ſin is not pardoned, but the guilt of it remains; ſin, that is, the puniſhment of ſin is at the door, ready to come upon thee, and therefore thou art not juſtified; ſo this doing well,

well, and not doing well, is ſpoken with reſpect to the offerings then made, and to the end which they aimed at in their offerings, which was, that they might be accepted, and juſtified. *Abel* did well, he took the right courſe to be juſtified, but *Cain* did not well; *Abel* did well, in ſeeking his juſtification, and acceptance, by an imputed righteouſneſs, and thus his ſin was carried from his door, never to come near it again; but *Cain* did not well, in ſeeking his juſtification and acceptance by his perſonal righteouſneſs, and by a work which he did. For notwithſtanding this, Sin lay at his door. So *Abel* was juſtified, and became righteous *Abel*, as he is called *Mat.* 23. 25. But *Cain* went away not juſtified, for which he was very wroth, and ſlew his brother *Abel*, who was the firſt Martyr; and he ſuffered upon the account of this great fundamental truth, of juſtification by an imputed righteouſneſs, Sealing it with his blood. If you would then be found in peace, being found in a juſtified eſtate, ſee that you be not found in this way of *Cain*, but in the way of *Bleſſed Abel, who by Faith offered unto God, a more excellent Sacrifice, than Cain*, &c. See *Heb.* 4. 11.

4. Be without the ſpots of the Not-Children of God, and of ſuch as are in an unregenerate ſtate, *Deut.* 32. 5. *Their ſpot is not the ſpot of his Children.* There is a great deal of difference betwixt the ſpots of the Not-Children of God, and of the Children of God, for theſe have their ſpots. There are ſpots in dead Carcaſes, and ſpots ſometimes in living bodies; ſo there are the ſpots of men dead in Sins, and of thoſe that are alive to God. Sin reigning, Sin loved, Sin committed

committed without repentance, Godly ſorrow, and reformation, is the ſpot of men dead in ſin, and of the Not-Children of God. Sin hated, ſin loathed, reſiſted, over which there is mourning after a godly ſort, is the ſpot of thoſe that are quickened, and made alive to God. Let's take Notice more particularly of ſome ſpots of unregeneracy, which you muſt have purged away, if you look to reign with Chriſt.

1. That ſpot of looking on the forbidden fruit as the faireſt, and beſt; this is a ſpot of unregeneracy. There began the firſt ſin, and this is the iſſue and product of it in corrupt Nature; a luſting after the forbidden fruit as the faireſt, this is the very image of the Earthly *Adam*. When Men can take, and eat freely of the forbidden fruit, as more ſweet, and pleaſant becauſe forbidden, this is a manifeſt ſpot of the Not-Children of God. Such there are to whom ſtolen waters are moſt ſweet, and Bread of ſecrecies is pleaſant; but the dead are there, and being there, are in the depths of Hell.

2. To love, worſhip, and ſerve the Creature more than the Creature; to have more care of the body than of the Soul, more regard to things temporal, then eternal: to things earthly than to things Heavenly; this is a ſpot of unregeneracy, and forbidds ſuch to look for any inheritance in the Kingdom of Chriſt, and of God.

3. To love darkneſs; and hate the light; to love ſin, and hate holineſs, to love the wicked, and hate the godly; is a ſpot of the Not-Children of God.

4. Delight in lying, is a ſpot of the Not-Children of God. *Iſa.* 63. 8. *He ſaid ſurely they are my people, Children*

Children that will not lye, ſo he was their Saviour. But of ſuch as will ly, ſuch as delight in it, and make a practice of it, what doth the Lord ſay of ſuch? *ſurely they are Children that will ly, and therefore are not my people, and to them I will be no Saviour.*

5. The mark of the Beaſt is a ſpot of unregeneracy, and of the Not-children of God; this is either in the forehead, ſo as openly to own the power of the Beaſt, and to profeſs to be his Worſhippers; or in the right hand, to do the work of the Beaſt and to give up their power to him, this is a ſpot of the Not-children of God. for of ſuch 'tis ſaid *Rev.* 14. 9. *If any Man Worſhip the Beaſt, and receive his Mark, the ſame ſhall drink of the Wine of the wrath of God.* they that believe as the Pope will have them believe, and Worſhip according to his ordinances, and Commands, have his marks upon them, and are not owned by the Lord as his, neither may expect any inheritance in his Kingdom.

6. Strive to be more and more cleanſed from thoſe ſpots, which the Children of God, in a regenerate ſtate, are too often defiled with. Thus,

1. Take heed of the ſpot of Pride. This is a hateful ſpot, which many times defiles even the Children of God. Knowledge too oft puffeth up, giſts many times puff up; the People of God ſhould eſteem others better than themſelves, but too apt they are to eſteem themſelves better than others. God would not have his Children defiled with this ſpot. To prevent this in *Paul*, there was given him a Thorn in the fleſh, that he might not be lifted up in his Spirit through

through the abundance of Revelations.

2. Take heed of the ſpot of covetouſneſs, too much love to the World is many times the ſpot of the Children of God. We read in Scripture of the idolatry of covetouſneſs, and of the iniquity of covetouſneſs. There is the idolatry of covetouſneſs; I mean, that degree of it, which is a ſerving of *Mammon*, and is inconſiſtent with the ſerving of God; of which Chriſt ſaid, *ye cannot ſerve God and Mammon.* This is that which excludes from the Kingdom of God, and makes men uncapable of an inheritance there, *Epheſ.*5.5. Now this degree of covetouſneſs ſhall not be found in the Children of God. But there is beſides this, mention of the Iniquity of covetouſneſs; which though it come not up to that degree of idolatry before ſpoken of, yet 'tis iniquity; and the leaſt degree of covetouſneſs is iniquity: and the iniquity of covetouſneſs when 'tis in the people of God, begets fatherly diſpleaſure in God, *Iſa.* 57. 17. *For the iniquity of his covetouſneſs was I wroth, and ſmote him.* But this ſmiting is in order to the healing of this diſtemper. I have ſeen his ways, and will heal him. Take heed therefore, as of that Idolatry of covetouſneſs which is the ſpot of the Not-children of God, ſo alſo of all Iniquity of covetouſneſs.

3. Take heed of the ſpot of carnal ſecurity, and of negligence, and remiſſneſs in duties; carnal ſecurity, ſlumbering, and ſleeping was the ſpot even of the wiſe Virgins; they neglect their watch, the Bridegroom comes, and finds them ſleeping. The thoughts of our going hence, and Chriſt's coming, ſhould dwell upon our hearts. What I ſay unto you, I ſay unto all, Watch, and

be

be not cold and lukewarm, but be zealous and repent, be fervent in Spirit, ſerving the Lord. Like *Elias*, Jam. 5. 17. *He prayed earneſtly*, or he prayed in prayer; ſo pray in prayer, hear in hearing, do in doing.

4. Take heed of *Babyloniſh* ſpots, come out of her my people that ye partake not in her ſins, and that ye receive not of her plagues, ſuperſtition, will-worſhip; to be of a perſecuting Spirit to beat fellow-ſervants, theſe are ſins, of *Babylon*, and the People of God are ſometimes in ſome degrees defiled with theſe; which, if they hearken not to the call, partake not in her ſins, may bring ſome of the temporal Plagues of *Babylon* upon them.

3. The laſt branch of the Exhortation, is, be deligent that ye may be found of him *blameleſs*, for this conſider.

He that hath the righteouſneſs of Faith is *blameleſs*, ſo far as to be without guilt; for he that believes is juſtified from all things *Acts* 13. 39. No ſin is charged upon him to his condemnation, He is the Bleſſed Man, to whom the Lord doth not impute Sin. For he hath an abſolutely *blameleſs* righteouſneſs imputed to him, and received by Faith, which renders him *blameleſs* in reſpect of guilt.

Again he that hates the evil that he doth, and complains of his body of ſin, O wretched Man that I am, who ſhall deliver me from this body of Death? is ſo far *blameleſs* that the evil he doth, is charged not upon him, but ſin that dwelleth in him 'tis no more I that do it, but ſin that dwelleth in me.

Laſtly he that hath ſincerity of grace, is *blameleſs* in a Scripture-account, and in a gracious eſteem

of God. A *Noah*, who was righteous in his generations, upright, and sincere towards God, is *perfect*, and *blameless: A David, a Man after God's Heart* doing all his wills, is *blameless. A Job*, who is *an upright Man, fearing God, and eschewing evil*, is *blameless*, and a *perfect Man*: such as *Zachary*, and *Elizabeth, who walk in all the Ordinances and Commands of God*, are *blameless*. Such as *these* are *blameless* in God's *Gracious account*, though not in *their own*. They see much in themselves to *bewail*, much to be *humbled for*, much to *repent of*, much that they *blame* themselves for, when God is yet pleased to *call them blameless* Now be diligent that you may have that simplicity, and godly sincerity, which may incourage you to hope, that God will out of his *abundant grace*, and *great love toward you*, account you *blameless*. Avoid as much as possible every thing *blame worthy*, and do what is commanded, and after *all*, pray *That you may be accounted worthy to escape the Judgments*, which shall come upon the World of the Ungodly, and to obtain that World which is to *come, and to stand before the Son of Man.*

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